

THE
Presbyterian Clergy

SEASONABLY DETECTED:

OR,

Their publick and private Life, in all
the Countries of *Europe* where they are tole-
rated, examined and described with Candour.

CONTAINING

Many Entertaining and Tragical SCENES;

And the REASONS why the *British* Parliament, and
all the Virtuous of the Nation, should unite in op-
posing the *Scotch* Presbyterian Clergy's Scheme of
Augmentation of their Stipends.

Wrote in a Course of LETTERS to a Man of Quality, by
one who quitted their Society with a fair Character, and
has seen and studied their Conduct in most of the *Euro-
pean* Countries where they have a Toleration of Teach-
ing.

*Non enim sunt ii, aut scientia, aut arte divina,
Sed superstitiosi vates, impudentesque harioli,
Aut inertes, aut insani —————
Qui sibi semitam non sapiunt, alteri monstrant viam.*

ENNIUS.

L O N D O N :

Printed for MESS JOHN, in *Fleet-street*. M.DCC.LI.

Price Two Shillings.

*The true Character of this Pamphlet is,
that it is a Heap of the vilest Slanders
& falsehood. the Product of a Jacobite Rob.*

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P R E F A C E.

THE following Letters draw the Outlines of the Portrait of the Presbyterian Clergy in the present Age, and, in my humble Opinion, there has not been a Period, since their first Appearance in the World, in which the Interest of the English Church and State was more deeply concerned to observe their Demarches, and examine their Looks and Aims, than at this present Time. They are now manifestly pushing for Independency and Grandeur: And how far they are a Body of Men who deserve to be encouraged in such Attempts by the State, I have examined in the Postscript of the Letters; and whether the Church ought to countenance their Ambition, I submit to the Judgment of any impartial thinking Man, who is acquainted with their religious and civil Principles, and who has read the History of their Conduct in this Island in former Days.

Can the Clergy, or any true Member of the Church of England, forget the Presbyterians Attempts in the Reign of the unfortunate K. Charles I. whose Blood they have, I can say, without Breach of Charity, to answer for, to subvert their Religion, and rob them of all the Privileges of it. The Reign of that unhappy Prince is memorable for their Endeavours to extirpate Episcopacy, and to alter our Constitution both in Church and State; neither Mitre nor Crown was Security against their Fury.

The sad Consequences of their Power, during the Usurpation of the Scelerat Cromwel, damned, as Pope observes, to everlasting Fame, are at this Day visible in Britain. From this Spring we may trace the Enthusiasm, Irreligion, Immoralities, and Divisions in Opinions, which so much obtain in these Kingdoms. To these sacrilegious Zealots, and their Predecessors at the Reformation, we may ascribe our lamentable Ignorance of a great many Transactions of our Ancestors, and memorable Pieces of Antiquity, sacred and profane. What Havock they made in the Libraries of the Learned, the Repositories of our Antiquity, our ancient Churches, &c. our Historians and Antiquaries feel at this Day, and are not silent in complaining and exclaiming against their brutal Rage. Now, as their Principles are the same at present they were then, may not we justly infer that they want only such an Occasion to renew these horrid Scenes?

He must be an intire Stranger to the Tenets, Pulpit Discourses, &c. of Presbyterians, who is not persuaded, that the Church of England is as much the Butt of their Wrath and Envy, as the Church of Rome, against which they are eternally venting their Spleen. To destroy the Church of England, they make no Secret to say would be to advance the Kingdom of Christ; and such of their Faith as have suffered, or shall suffer, for attempting this, they make no Difficulty to pronounce the Soldiers of Christ, and Martyrs for his Cause, and affirm the Means used in such an Enterprize, just and laudable, though manifestly inconsistent with all Laws, divine or human. This may be proved by a Variety of shocking Instances, since the Days of Calvin. Their Conduct in the Reign of the great King Charles I. whose steady Defence of, and Attachment to, the Rights of the Church of England, contributed not a little to his fatal Catastrophe; and, during the Usurpation of their Patron and Hero Cromwell, is, as I have already hinted, too memorable to be forgot by any
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who think Episcopacy worthy Esteem, and preferable to Presbytery; and however much they may disguise their Sentiments at this Conjunction of Affairs, when the Coalition is on the Tapis, the Church of England may depend on it, that they have only put on the Mask of Dissimulation, with a View to have it in their Power more effectually to strike her the fatal Blow, which, in the Event of this Coalition-Project succeeding, they would most infallibly have; for it is a Maxim which admits of no Contradiction, that they, with whom we are at Peace, and in Alliance, have it by far more in their Power to hurt us, than they with whom we are at open War, or whom we know to be our Enemies; the former we cannot, at least ought not, to suspect to have an Intention to injure us; but we are inexcusable, if we allow ourselves to be surprized by the latter; for, as they are our open Enemies, it is our Business still to be prepared to oppose their Attempts, and frustrate their Designs of our Ruin.

I know this Coalition is urged as the Means to settle Peace and Harmony in the Church of this Nation, a Thing to be wished for by every sincere virtuous Man; but that it will have this Effect, does not at all appear probable, yea, seems almost impossible, if we consider the different Principles, Genius's, and Interests of the Parties; and, as the only Way of judging of future Events in such a Case, argue from what is past, to what is to come. If the Church of England shall yield some of her present Tenets and Privileges, it is to be feared she will be robbed of others she reserves; for it is commonly observed in such Cases, when an Inch is given, a Span is taken, and the very Party she has to deal with, verified this Proverb to the sad Experience of King Charles I. whose too liberal Concessions they rewarded, by stripping him of the whole royal Prerogative.

In short, this Coalition may prove, yea, has all the Appearance of being as fatal to the Church of England, as the Saxon Alliance was to the English Nation, in general.

general. The English have always been remarkably unlucky in their Alliances, and in making Alterations in their Constitution and Government. Dutch Guards have been seen filling the Ports at St. James's, and Presbyterian Parsons may as possibly be seen professing the Bishopricks of Canterbury, London, &c. They who can have so great Influence on the Laity, as to command their Purses, and engage them to sacrifice the Time they ought to employ in providing for the Necessaries of Life for themselves and Families, to bear their Cant, will, it is scarce to be doubted, be able to induce them to venture their Lives, in Support of what their Ambition and Zeal will attempt; and who is not sensible, that a fat Bishoprick will be a greater Temptation to them to exercise their Wind-pipe, than two Pence per Week from every House-keeper in their Audience? We need not take a Trip to France, to search the Records of the Massacres, their Ambition and turbulent Spirit occasioned in that Kingdom. The History of the Affairs of our own Island, not many Years ago, gives us Instances sufficient for the Purpose. The Influence of the Scotch Presbyterian Clergy, manifested itself surprizingly in the Affair at Bothwell B—gs, and that of the Solemn League and Covenant, not to mention what appears in the Army of the Usurper Cromwell; the Grandeur and Independency they then aimed at, they are now again pushing for, as is evident from their Scheme of Augmentation of Stipends, which I cannot help thinking the Clergy of the Church of England, &c. have as much Reason to oppose, as they have the Coalition; for tho' Scotland may seem to be so little connected with England, (and Numbers of Scotsmen will say what a certain great Man and profound Politician said of the Distinction made between the King of England and Elector of Hanover, that it were to be wished the Connection was not so great, or the Distinction more real) that Alterations of that Kind in it cannot affect the English Oeconomy: Yet, on more mature Thoughts and Reflection,

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Reflection, it will, I dare say, appear, that whatever tends to strengthen the Presbyterian Party in Scotland, equally invigorates the Church of England's Bosom Enemy, I mean the Presbyterians in England. Are not Scotch and English Presbyterians united in Principle? And does not this oblige them to assist, totis Viribus, each other in the common Cause? Now, should the Party in England, which is far from being inconsiderable, find they had a powerful Ally so near as Scotland, they would, it is scarce to be doubted, more openly push on the Design they have, since their first Rise, been forming, viz. of extirpating Episcopacy. Besides Fanatasy, which is their distinguishing Mark, is like the Plague, it spreads itself mightily, and the River of Separation betwixt England and Scotland is too narrow to hinder its Passage. Now, consistently with true Religion, which is an Enemy to all Fanaticks, and such base Practices as I have proved them guilty of in the following Letters, and with the English episcopal Profession, the Clergy of the Church of England, and every one of her Adherents, ought to oppose every Step that is made to aggrandize this Party; for if they look on their own Scheme of Religion as the only true one, which in Charity we must suppose, they ought to do their utmost to suppress every other System; and where more proper to stop the Stream than at the Source?

In fine, I am perswaded, that on an impartial and narrow Inspection into the Characters and Views of this Party, not only every Man who professeth himself a Member of the Church of England, but likewise every virtuous Man, every one who loves and wishes for Peace and Harmony in Church and State, will find it his Business to exert himself in Opposition to those visible ambitious Views, and shrewd Designs of Presbytery, as the only Way to prevent this Nation becoming a Scene of intestine War and bloody Persecution, and will join me in exhorting both Church and State, in the Words of the Poet.

Prin-

Principiis obsta : sero medicina paratur,
Cum mala per longas convaluerunt moras
——Mora dat vires.——

Et validas segetes quæ fuit herba, facit.

Ov. Rem. i.

Helliborem frustra, cum jam cutis ægra tume-
bit.

Poscentes videas, venienti occurrere morbo.

PERS. Sat. iii.

*Resist at first ; for Help in vain we pray,
When Ills have gain'd full Strength, by long Delay,
Delay gives Strength, the tender bleed'd Grain
Shot up to Stalk can stand the Wind and Rain.
Stop the Disease in Time ; for when within
The Dropsy rages, and extends the Skin ;
In vain for Hellebore the Patient cries.*

DRYDEN.

ERRATA.

PAGE 16. line 10. for *Cases*, read *Causes*. p. 17. l. 24. for
Offices, read *Officers*. p. 18. l. 30. read *and when*. p. 19. l.
25. for *in*, read *us*. l. 26. dele *To*. p. 21. l. 25. for *proficit*, read
profuit. l. 26. for *eridisse*, read *erixisse*. p. 24. l. 4. read
Happiness of Mankind. l. 8. read *of his Words*. p. 26. l. 20.
for *Subjects*, read *Subjets*. l. 30 for *rationably*, read *Rationality*.
p. 37. l. 5. for *Span*, read *Spare*. p. 39. l. 28. for *Mause*, read
Manse. p. 84. l. 8. for *notour*, read *notour*. p. 85. l. 30. read
obliged. p. 89. l. 16. for *command*, read *commend*. p. 92. l. 2. for
Parishoner, read *Parishen*. p. 96. l. 2. for *Tribe*, read *Bribe*. p. 99.
l. 23. for *Effects*, read *Efforts*. p. 100. l. 5. for *lib*. 2. read *lib*. xi.
p. 102. l. 25. for *Presbyterian*, read *Presbytery*. p. 104. l. 32. after
Scotland, read *who*. p. 107. l. 6. for *Loblentz*, read *Coblentz*. l. 15.
for *went to Bed*, read *were in Bed*. l. 17. dele *but*. p. 120. l. 7. read
if the G—t. l. 16. read *and Sup—t*. p. 125. l. 13. dele *or*. p. 126.
l. 16. for *wentes*, read *quents*.

R E A-



REASONS

FOR THE

PUBLICATION

Of the following

LETTERS, &c.

LETTER I.

My LORD,

NOTHING but a vehement Desire of pleasing your Lordship, to whom I lie under the highest Obligations of Friendship and Gratitude, could have induced me to consent to a Publication of the Letters I have wrote you on the Conduct of the Presbyterian Clergy, which you have so frequently urged me to, both in the Course of the Conversation I have had the Honour of with your L—p, *Tête a Tête*, and in the several
B Letters

Letters you have done me the Honour to write to me since the finishing of our Correspondence on the Character of Presbytery.

It is, my Lord, I confess, indisputably true, as you observe, that to detect Villainy, or Wickedness, a Man ought need no Spur. Man is a social Creature, and considered as such, the Good of Society ought to be his Study; and, as Roguery, or Vice of whatever Kind, is inconsistent with this Good, and when it prevails in Society undiscovered, must in Time prove its Bane and total Overthrow, so it ought to be the Care of every Man to do his utmost to bring the Actors to Light, and prevent so dismal a Catastrophe. This, I confess, is a Motive worthy every great Mind to act upon; and however far self may be concerned in such Actions, I cannot help ranking them with the Heroick; and I am conscious, that on all Occasions, where I could foresee the smallest Probability of Success, I have not failed to exert myself to this Purpose; but, with Regret I mention it: During the Time I was in the Presbyterian Society, and Candidate for being a parochial Pastor, I had but small Success to felicitate myself upon; though I dare venture to affirm, there is not a Society, religious or civil, in *Europe*, where more Wickedness is masked up than in that of the Presbyterian Clergy, as my Letters to your Lordship on that Point pretty clearly prove; but I am not at all surpris'd of my poor Endeavours proving in vain, as nothing else could be expected, without giving an entire

Defeat,

Defeat, *a Plate cōture* to the most powerful Enemies to Truth and Conviction that can be instanced, *Prejudice of Education, worldly Interest, Ignorance*, and her Daughter *Enthusiasm*, and to overcome these is no easy Matter, the Skill and most refined Reasonings of the greatest Philosophers have frequently been nonplus'd by one of these Opponents; and when they are united, they form a Bulwark scarce to be destroyed but by Omnipotence itself, as the History of *Jesus* abundantly proves; my Pen is therefore, my Lord, to be sure, too feeble to vanquish what has stood immoveable to the Finger of Heaven. The Facts which I have narrated to your Lordship, and ushered in with the Authority of Self-Experience, will be called by many of the Presbyterian Populace Sacrilege; and though a great many of the Clergy, must, I am sure, be self-condemned, and conscious of the Truth of what is told, yet they will join in anathematizing the Author, calling him the Child of *Satan*, and invoking the Vengeance of Heaven to fall on him, while, with their usual Modesty, they will lift up their Hands to Heaven, and with a Flood of hypocritical Tears, return Thanks to God for the Persecution, and for his Love to them in making them have a Resemblance to *Jesus*, who was persecuted and reviled for Righteousness Sake. All the Blessings of the Gospel they will apply to themselves, while I, in a thousand Kirks, possibly in one *Sunday*, will be de-

scribed as one of the vilest of Mortals, and declared reprobate from the Foundation of the World : They will place me without the Verge of the Mercies of the Omnipotent, and fix my Habitation, through Eternity, in the Lake that burneth with Fire and Brimstone, where my Employment will be *weeping and gnashing of Teeth*. How dismal a Lot ! how terrible a Prospect ! But how happy is it they cannot execute the Sentence they pronounce ; the Empire of *Pluto* would be too narrow for their Condemned, and Heaven be the Residence of only a few Presbyterians, Company your Lordship and I have hitherto so little admired, that, I am afraid, was this to be true, we would think ourselves unhappy even in that Place, which is painted as the Seat of all solid Pleasures and Happiness. It is true indeed, they say they are to become new Creatures ; but to speak in their own Stile, the old Man has had, I am afraid, so long Possession, that the present Set of P——n C——y in the Extent of human Life at this Day, would not have Time to dislodge him, and Miracles, and Twinkling of an Eye Reformation, are rare. Thus, my Lord, by gratifying you, I shall incur these dreadful Sentences : Their Pulpits will sound with Invectives, and the Air be filled with Exclamations against me. I shall be named the Messenger of *Satan* sent to buffet them ; and they will implore the Divinity to clothe them with the Shield of Faith and Breast-plate of Righteousness Armour they pretend hereditary to them, and which has preserved

served them invulnerable by the Darts of the Devil, *Antichrist*, i. e. *Pope*, *Luther*, and, the *Scotch* will say, the Church of *England* supported by *Charles* the First. What terrible Beings are these I'm to provoke to War! If their Deeds were to be measured by their Words, the Courage of an *Achilles*, and the Wisdom and military Skill of an *Ulysses*, would be an unequal Match for them in the Field; But I know them, I was once among them, and am not afraid of the Weapons of their Warfare. My Narrative is Truth founded on Experience and moral Certainty. Truth is my offensive and defensive Weapon; and should they muster up all their Strength and Courage, and arm themselves with two-edged Swords, and their Covenant as a Helmet, I will not be in the least afraid, but despise them as I would an Owl in a Lion's Skin.

Pure Innocence and Truth are my Defence
From Presbyterian Darts and Eloquence;
Their Pray'rs will not be heard: God loves
the right,

And wills Hypocrisy should come to Light.

*— Qui non deliquit decet
Audacem esse, & confidenter pro se & protervè
loqui. PLAUT. Amph.*

Innocence may be bold, and vindicate itself, and
speak out confidently.

I have now, my Lord, laid before you,
the Dangers I expose myself to, by in-
dulging your Lordship in consenting to a
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Publication of the Letters I have had the Honour of writing you on the Conduct of the Presbyterian Clergy, in publick and private Life; and I beg Leave to assure you, that the Opportunity of obliging your Lordship, gives me more real Pleasure, than Millions of Presbyterian Woes would Pain; besides, I am hopeful the Performance shall not only contribute to procure a powerful Opposition to the *Scotch P—n C—y's* Scheme of Augmentation of Stipend; but be so far serviceable to Mankind, as to prevent these Wolves in Sheep's Clothing, from enhancing any that are yet without their Clutches; and possibly it may dart in a Beam of Light into the Minds of some unhappy Persons, who they may have by their Artifice seduced and blinded into a Belief of their Sanctity, in Precepts and Conduct. If such a lucky Event should happen, it would give me the highest Joy, and I should think I had done more Service to Religion, in my few Sheets, than *Calvin* in his Folios of Institutions: But Events of this Nature are mighty uncertain; and therefore I shall not flatter myself with any such Prospect: For such is the Nature of Man, that though he is easily prepossessed in Favour of a Thing, yet it is with the utmost Difficulty and Pain he is disengaged of the Attachment.

Quo semel est imbuta, &c.

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This is, without doubt, a great Weakness in our Natures; for why should we be sooner attached to any thing in Nature, than disengaged from it, if the Reasons *pro* and *con.* are equal, we are at Liberty to chuse either Side; but if they are stronger on the one than on the other, the strongest ought to have the Preference, otherwise we forfeit in that Action the Character of rational Creatures.

I say, my Lord, I don't at all pride myself with Hopes of my Performance having such Success: It is by no means calculated for making a Reformation, though at the same time there is no physical Impossibility of its doing something in that Way. Weak Causes have oftentimes been seen to produce great Effects; and should any such Fate attend the following Letters, the Glory will entirely devolve on your Lordship, as being the original Cause of their Existence in Writing or Print; and I shall have the Satisfaction of having by Accident contributed to it, and meantime I have the Opportunity of convincing you how ready I am to testify the Sense I have of my Obligations, and with what Attachment I have the Honour to be,

My Lord,

Your Lordship's, &c.

L E T T E R



LETTER II.

My LORD,

THE Conduct of the Presbyterian Clergy in publick and private Life opens a Scene of Prospects not to be met with in all the Wandrings of *Telemachus*, the Travels of *Cyrus*, or the surprising Sights of *Gulliver*. Human Nature is there to be seen in Forms not to be found in these Writings, nor scarce in any Authors I have had an Opportunity of reading. There are there Scenes sufficiently tragical to melt into Compassion the Soul of a *Nero*, and draw Tears from the Eyes of the grossest Barbarian; and others ludicrous and pleasant enough to command into a good Humour, a Temper as naturally sour and morose as that of *Diogenes*. Your Lordship knows I have not confined my Travels to *Britain*; but I acknowledge, that in the many different Countries I have been in, and the Variety of Scenes of Life I have seen, I never was presented with such Views as I have been from the Pulpit and Closet, &c. of these Men I now propose to unmask. I have had the Opportunity of being acquainted with them, not only in *Scotland*, where I drew my first Breath, and where I was
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some time in their Society ; but in *England, Poland, Hungary, High and Low Germany, Switzerland, and Holland* : And I could observe such a near Affinity and Congruity of Principles and Practices to subsist with them in each of these Countries, as to make me conclude, that the Imposition of the Hands of *Presbytery* entails on its Constituents an Uniformity of Thoughts and Actions, of which the rest of Mankind seem ignorant, at least in as far as ever I could learn from Reading and Observation. I don't propose these Assertions should pass with your Lordship, *Gratis dictum* ; my Design is to give you the Reasons on which they are founded ; and to say nothing on this Subject, I have now under Consideration, without giving you my *Causa Scientiæ*. I shall begin with a Detail of what I know of the Presbyterian Teachers publick Life in *Scotland*, and conclude with shewing the Analogy betwixt them and their Brethren in the above-mentioned Countries. The former I am best and most thoroughly acquainted with, and therefore shall expose them as a Mirror, wherein your Lordship may see the true Features of the whole Sect : First then, as to their publick Life ; if one was to form an Idea of it from their own Account of it, he would find it consisted in preaching *Christ*, instructing the Ignorant, visiting and comforting the Sick and Disconsolate, and relieving the Indigencies of the Poor : In short, he would be made believe, that the Life and Ministry of *Jesus*, that great

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and divine Instructor of Mankind, was exactly copied by them; and all the Instructions given by him and his Apostles, with regard to the Business of a Clergyman, observed with the utmost Care and Exactness. I say, if their own Testimony was to be admitted, this would be found their Business in publick Life; but how widely different will it appear to one who will be at the Pains to attend their Sermons and catechizing Diets, to accompany them in their Visits to the Families of their Parish, to the Beds of the Sick and Dying, to the Chambers of the Afflicted, or Retirement of a disconsolate Widow, and to the Cottages of the Poor; he will there see none of these worthy Offices they pretend to be employed in; but their very Opposites acted before him; and all this Piece of Self-contradiction carried on without a Blush, and with the Air of the greatest Sincerity and Truth. Their Employment in the Pulpit, say they, is preaching *Christ*, which I presume every sincere and rational Inquirer will allow to consist in nothing other than in preaching the Doctrines and Precepts which that divine Preacher of Christianity and Virtue cleared up and inculcated on the Minds of his Hearers in his publick and private Discourses, and by the whole Tenor of his Conduct from the Beginning of his Ministry, to his Ascent and Return, to his heavenly Father; and which afterwards, by the Mouth and Pen of his Apostles, accompanied by the Arm of Heaven, and all the Evidence of Truth necessary

sary to convince moral Beings, were declared and published to the World, and of which, at this Day, we have a moral Certainty of having authentick Copies. I say, I dare venture to affirm, all impartial and judicious Examiners will grant this to be the only natural and true Meaning these Words, *preaching Christ*, are capable of; but was this Exposition to drop from the Mouth of one of the Clergy in the Kirk of *Scotland*, his Brethren would declare him heretodox and a Schismatick, having departed from the Faith of their Covenant; he would be branded with the Character of a moral Preacher, which is odious in their Eyes, and his Doctrine be declared diametrically opposite to that of *Christ* and his Apostles. *St. Paul's* Anathema against such Preachers would not suffice for his Sentence; Hell itself, according to their own Representation of it, would want Scenes sufficiently tragical for his future Punishment, and Excommunication, Deposition, or Suspension. The only Penalties in their Power to inflict, would be thought by far too slight for his Chastisement in this present World. To preach *Christ*, in their Sense of the Phrase, implies discoursing on all the speculative and mystical Accounts of *Christ* given in the Old and New Testament, in explaining the Mystery of his Incarnation and Divinity, his Employment and Entertainment with God from Eternity to the Creation of the World, and his Conduct from that Period to the Christian Æra, his Contract and Marriage with their Kirk his only

Bride, and the rapturous Strains of Love she addresses him, and the Manner in which they spend their nuptial Night spoke of, they say, in the Book of *Canticles*. It imports, according to their Opinions, preaching on, and settling and explaining the Decrees of God, and the Nature and Objects of his Election and Reprobation, affirming, that the Practice of Virtue has no Share in recommending Man to the Favour of God, or qualifying him for Heaven; but that this is only attainable by the Imputation of *Christ's* Righteousness, received by a Faith supernatural, and, I may add, unintelligible; and that *Christ's* original Design and whole Undertaking and Business on Earth was the Salvation of a few elect Presbyterians, Vessels of Honour chosen out of the rest of Mankind, as early as the Scheme of the Creation subsisted in the divine Mind, and proving the Remainder of *Adam's* Posterity to be Vessels of Wrath and Dishonour designed from all Eternity, for everlasting Misery, and the Exercise of Almighty, to speak in their Stile, vindictive Justice, placed in the System of human Beings, with a View of exerting elect Presbyterians to grateful Acknowledgments to God for his superlative Love towards them, to that of so incomparable a superior Number of the same Species: But above all, preaching *Christ*, in their Opinion, consists in teaching, that the Church of *Rome* is the Whore of *Babylon* spoke of in the Revelations of St. *John* the Divine; and that all the monstrous Beasts in *Daniel's* Visions

Visions are to be understood as prophetick Representations of Popery ; and in bringing *Christ* into the Field of Battle with this abominable Whore ; and after several Defeats, at last declaring him Conqueror, taking her and her Followers Prisoners, and sending them to Dungeons of Misery, great beyond the Power of Words to express. The pacifick and benevolent *Jesus* must be represented as a Warrior, fighting their Battles, and destroying all their Enemies, without one single Instance of Mercy.

When the Chevalier was in *Scotland*, and his Affairs were so far on the Decline, that there was a moral Certainty of his Undertaking proving abortive, it was accounted preaching *Christ* to describe him and his Army to be the Accomplishment of the Vision of the Beast in the xiiiith Chapter of the *Revelations*, making War on them the Saints of God, and the Duke of *Cumberland* to be the Angel mentioned in the xivth Chapter ; with a great many other Epithets so inapplicable to a human Creature, that, I am perswaded, had a *Jew* heard them, he would have thought they spoke of his Messiah. In fine, it consists in continually preaching on such Subjects of the sacred History, as are above human Comprehension, which, as Mr. *Pope* observed, all wise Preachers chuse to let alone, bewildering themselves in attempting to explain what Heaven seems to have veiled from our Understandings, and in no wise connected with our Duty ; and in having such a Vivacity of Invention, as to shew some Part of the Character

rafter and Bufiness of the Messiah, couched under every Verse of holy Writ: This is the main Characteristic of a Gospel-preacher ; and your Lordship would be surpris'd at the Fertility of their Genius in this Point. I shall trouble you with two Instances of this Kind, which I was Witness to, and which proceeded from the Mouth of a Man, who, from his first Appearance in the Pulpit, which is upwards of thirty-three Years ago, to this Day, has pass'd as a matchless Preacher of *Christ* in the Sense all true blue Presbyterian Teachers put on that Title.

In the North of *Scotland* is the Residence of this great Champion of Presbyterian Eloquence and Orthodoxy ; and as about seven Years ago, I happened to be in that Corner of the Country, I went in Company with another of my Character to visit him, on a *Saturday* Afternoon, an improper Time to wait on such Men, but Probationers and Students in Divinity are excusable ; we were received with Abundance of *Politesse*, and pass'd the Evening pretty agreeably : The Conversation of the holy Father was a Mixture of Bawdy, Sallies of Wit, and enthusiastical Expressions of his Thoughts on Religion, with heavy Criticisms on the Church of *Rome* and *England*, &c. and the Part my Comrade and I acted was sometimes to smile, at other Times to signify by a Groan, that we were affected with what he said, and next Moment break our Silence, with *Sir, it is, alas, too true*. In short, we studied to please him in every

every Thing we did or said; and none of us were Novices at the Trade. My Comrade went away a little before Supper, and left me quite unhappy with the Thoughts of being teased with so disagreeable a Conversation, as I began to foresee would happen. Prayers were not finished till within a few Minutes of Ten o'Clock; and I being a little fatigued with the Journey, and to get rid of my Landlord's Chat, begged to be excused from sitting late; and therefore, about half an Hour after Ten, I was lighted to my Bedchamber by the reverend Father, whom I could not dissuade, by all my Rhetorick, from that Trouble. He drew in a Chair to the Corner of the Chimney, and sat down, when I was expecting he was to bid me good-night; and without any Preamble, addressed me thus, " Good Sir, what think you of that energetical and typical Expression of the holy *David*, *Psal.* xcvi. 1. *The Lord reigneth, let the Earth rejoice, let the Multitude of the Isles be glad thereof*; and concluded with a Hum and deep Sigh. I was a good deal surprised at this Question; and, as I was a Stranger to him, thought this abrupt catechizing of me a little impertinent, and was almost tempted to give him to understand as much by my Answer; but the bad Consequences that might have attended this, so quickly occurred to my Mind, that I found it would be better to answer him with Civility; and therefore I made him the following Reply. " Sir, I think the Thought and Inference of the Psalmist most just and rational.

tional. Nothing sure can give Grounds of greater Tranquility and Happiness to moral Beings, than a Sense of their acting in a Sphere which is under the Rule and Cognizance of the most wise, just, and merciful of Beings, God. In the Midst of the greatest Misfortunes, and apparent Evils, this Consideration has Energy enough to sooth the human Mind, and fortify it against their Impressions; as, whatever he does, or permits by second Causes, must be right, and the Whole considered, productive of the greatest Good. And with regard to the inanimate and irrational World, nothing can be more to its Advantage, than being under the Eye, Care, and Direction of infinite Wisdom, who loves Order, and will not allow its Beauty to be defaced, or his original Design of it to be frustrated. Thus, to use the Psalmist's Words; *All Nature has Reason to rejoice, that God reigneth; for though Clouds and Darknes are round about him, Righteousness and Judgment are the Habitation of his Throne.*" My reverend Landlord seemed impatient to interrupt me; and I could observe from his Countenance my Sentiments on the Text by no Means pleased him; for as the Poet observes,

*Deprêndas animi tormenta latentis in agro
Corpore, deprêndas et gaudia : sumit utrumque
Indebitum facies.* Juvenal Sat.

When we are touch'd by some important Ill,
How vainly Silence would our Grief conceal.
Sorrow

Sorrow nor Joy can be disguised by Art;
Our Foreheads blab the Secrets of our Heart.

HARVEY.

This Maxim held true with him; I soon found his Physiognomy was a just Interpreter of his Thoughts: For as soon as I had done speaking, he addressed me as follows: "Great is the Mystery of Godliness. The natural Man receiveth not the Things that are of God, they are hid from his Eyes. May the Lord open the Eyes of your Understanding, that you may behold the Wonders of his Law. That Text is prophetic of the mediatorial Kingdom of *Christ*. The Lord reigneth, that is, *Jesus* is now King of the Church and Elect; and she and they her Members may lift up their Heads and Hearts, and rejoice at the Tidings, &c." He continued speaking to this Purpose about fifteen Minutes, when, as I observed no Appearance of his coming to an End, I stopp'd him, by saying, "Sir, these are Truths I shall not dispute with you, but cannot see them naturally in that Text." Here he cut me short with a Groan, and these Words: "Sir, you cannot pick me out one Text in the *Old or New Testament* where I shall not shew *Christ* and his Officers implied in it." I answered, "That he had given me such an ample Specimen of his Abilities that Way, that I did not doubt of the Truth of what he said; however, as it was now One o'Clock, I begged

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he would delay what further he had to say on that, and the Subject we had been speaking on, till another Occasion." Upon this, with a dissatisfied Look, he arose from his Chair, and after wishing me *bon Repos*, retired. *Sic me servavit Apollo.*

Being now delivered from my Tormentor, I made all possible Dispatch to undress and get in Bed, where I imagined I would not be long before I was asleep; but I soon found out my Mistake, all my Efforts to banish from my Mind the Oddity of his Conduct proved unsuccessful, and consequently all Prospect of Sleep disappeared. Our Minds are naturally fond of what is singular and new, and our Imaginations and Thoughts pursue it with wonderful Keeness; and when both these Powers are deeply engaged, Experience teaches it is in vain for Sleep to attempt her Province. I could not command the smallest Slumber till about Six o'Clock, when my Mind, seeming surfeited with her Night's Exercise, permitted my Eyelids to close; but I was not allowed much of this Refreshment; for half an Hour after Eight, the Maid coming in to put on a Fire, awaked me; and telling me the second Bell was rung, and Breakfast on the Table, I was obliged to get up, and before I was dressed, my Landlord was in my Room, making me the Compliments of a Morning. We went down Stairs to Breakfast, and we had done, and Prayers were over, the seeming holy Man went to Kirk, and his

Wife

Wife and I came in when he was about the Middle of the first Prayer ; and I found him in Metaphors far above my Comprehension, which gave me a Notion of the Entertainment I would have that Forenoon. After Prayer, he read for Subject of Lecture, *Pf. lx.* beginning with the Inscription ; and his Exposition and Application were so singular that I wrote them down, and have the Manuscript now lying before me, and your Lordship shall have the Curiosity, *Puris Naturalibus.* The Psalm is inscribed to the chief Musician, upon *Shushan Edulb Michlam* of *David*, &c. and the Gospeller began to explain it, as follows : “ My Friends, the holy Man *David* inscribes this Psalm to the chief Musician on *Shushan Edulb*. These Words are highly significant ; the chief Musician is *Jesus* ; he is the Chief among ten thousand, the more skilled Musician ; his Musick is sweet, and makes all the Daughters of *Zion*, and the true Elect, dance for Joy, and the Instrument he makes use of is *Shushan Edulb*, which signifies a twelve-stringed Instrument, and is highly typical, pointing out the Twelve Apostles, and consequently, in their true Successors, as the Watchmen of *Christ's Jerusalem*. We are now the *Shushan Edulb*, the twelve-string'd Instrument on which *Jesus* the chief Musician plays his enchanting Songs. — *Michlam* of *David* ; *Michlam* signifies, in the Original, a Memorial, wrote in indelible Characters, and is highly typical ;

typical ; it represents the Breast-plate of *Christ's* Righteousness, on which the Names of the Elect are wrote with his Blood, Ink that will not lose the Colour, and with the Pen of his Love, whose Impression will never wear out." These, my Lord, are his very Words, and the Whole of his Lecture was of a Piece. Among the Multitude of uncommon Phrases in his Prayers, this was one I thought really singular. " O chief Musician, we inscribe our Songs and Melody to thee; help thy People to put their Fingers and Hearts upon *Shushan Edulb*, and sound thy Praises. Write our Names on *Michlam*, and bring us within the Savour of the chief Musician's Sacrifice." These Expressions seemed so much to touch the Passions of his Flock, that he was stopp'd from proceeding upwards of a Minute, by their united Groans and Petitions, of " Lord *Jesus*, thou chief Musician, grant it, hear him, hear him, O *Christ!*" This Instance of Stupidity, Ignorance, and Credulity, in these deluded People, so melted my Soul into Grief and Compassion, that I could not refrain accompanying them in a Groan; and, tho' I could not in their Petitions, I did with all the Earnestness my Soul was capable of, send up an ejaculatory Prayer to the Father of Lights, for Light to their Understandings, and Conviction of the Imposture and Impostor. What a strange contradictory Creature is Man! he calls himself a rational Being, and yet in Things most worthy the Employ-

Employment of his Reason, he never consults it; but allows himself to be carried away by a blind Zeal; a Zeal, as one of the Apostles expresses it, without Knowledge; and where his true Happiness is most nearly concerned, makes there oftentimes the most superficial Inquiry. Brutes are excusable for being caught by Hooks concealed in the Objects of their Appetites and Senses; but it is unworthy and unpardonable in Man, who is dignified with a Faculty, which, if maturely and impartially consulted, is able to discover these Disguises, to be entrapped or hooked in such a Manner; but, with Regret I mention it, innumerable are the Instances of such Folly and Inadvertency in him. How many are there in the World who call themselves rational Creatures, while their Conduct gives them the Lye, and pronounces them inferior to the brute Creation; who extinguish the Candle of the Lord in their Minds, *and love Darkness rather than Light; Eyes have they, and see not, Ears, and hear not, Understandings, and perceive not.*

*Quid mentem traxisse polo, quid proficit altum
Eridisse caput? pecudum si more pererrant.—*

CLAUDIAN.

What signifies to Man, that he from Heav'n
His Soul derives, that with erected Front
He walks sublime, and views the starry Skies,
If, like the Brutes, irrational he acts? —

I am

I am afraid I have gone too far in this Digression, but am hopeful your Lordship will excuse me. The History I have given you of this renowned Preacher will, I presume, satisfy you as to that Part of the Character I brought it in to prove. I could aduce a Multitude of Instances equally *apropos* to the Whole, and sufficient to authorise what I have said; but really they would be too fulsome for your Lordship to read, or me to write; and besides quite unnecessary to one so well acquainted with the *Dramatis Personæ* as I know you are. There are indeed Expressions in their Sermons and Prayers, which I could quote, that would divert you to read; but the Author of the *Scotch Presbyterian Eloquence* has made such a fine Collection of them, that it would be useless to attempt any thing further; and I refer your Lordship, and all curious Persons, to that Performance for Satisfaction.

I shall refer the Examination of what they call the next Part of their publick Office, *viz.* instructing the Ignorant, to be the Subject of next Letter, and bid your Lordship adieu on this Occasion, after making this Remark; That though I am sensible the Generality of the young Clergy in *Scotland* ridicule and disapprove of what their Fathers, in the past Age, and their Cotemperaries call preaching of *Christ*, yet they are far from mending the Matter; but, as it happens in most Cases of that Nature, in shunning one Extreme they have run into another,
equally

equally dangerous and unworthy the Character of a Minister of *Christ*. They are just like a Pilot, who steering a Ship into a Harbour, observes a Beacon, and without looking into his Chart to find out the Distance to be kept from it, stands aloof at Hazard, and wrecks his Ship on another Rock, which he ought as carefully to have avoided.

To do them Justice, they preach the moral and social Duties, but enforce them by Motives too sublime and refined for their Audience; and if a Man is not intirely Master of the *English* Language, and perfectly acquainted with all the Terms of Art and Philosophy, he must, to understand them, carry a Dictionary along with his Bible to Kirk. All the Benefit their poor illiterate Hearers reap from their Sermons, is only a few cramp Words, which possibly they shall never understand, or some Notions and Descriptions of the Deity, and human Nature, which the profoundest Philosophers have been puzzled to conceive, and the most elaborate Pens to unravel.

I am, my Lord, you know, neither a Dupe to, nor Scoffer of Religion; but I confess, I have been shocked at hearing their Sermons, and sympathized their poor Hearers. For to name *Christ* in their Discourses, they think would be Cant, and to speak in the Simplicity of his Stile, would be a barbarous and antiquated Language; though I dare venture to say, that divine Preacher, in all the Course of his

Ministry

Ministry on Earth, never had a Congregation more ignorant and unlearned than the Generality of theirs are: But his Zeal for the Happiness, his familiar and plain Instructions in, and Exhortations to, the Duties of the civil and religious Life, are below their Observation; and to copy his ministerial Conduct, and make Use of Words, would be thought the Sign of a barren Genius, and an unworthy Piece of Plagiarism.

In short, a Sermon to gain their Approbation, must be new and peculiar in Matter and Style. They are exactly like the Men *Plato* mentions in his *Days*, who were fond of being Authors of something new, and his Observation on their Wit directly answers to that of the young Clergy in *Scotland*.

Ἀμαθία μαλα χαλεπή δοκεῖ εἶναι μεγίστα Φρονήσις.
Pl. Dial.

A certain grievous Ignorance pretending to the greatest Wisdom.

I shall be as concise in my next Letter as possible, and according to your Lordship's Desire, as expeditious in writing it as I can. I have the Honour to be,

My Lord,

Your Lordship's, &c.

L E T T E R



L E T T E R I I I .

My LORD,

TH E Letter your Lordship did me the Honour to write me on Perusal of my last, I received by this Day's Post ; and the obliging Terms in which you are there pleased to express your Satisfaction with it, merit my highest Acknowledgments. I'm hopeful this Epistle will meet with as favourable a Reception as the former. You will remember the Subject proposed for it, is an Enquiry into that Branch of the Presbyterian Clergy's publick Office, they call instructing the Ignorant. In Pursuance therefore of my Proposal, I shall, with all possible Brevity and Candour, inform your Lordship of their Conduct in this Part of their Employment.

Instructing the Ignorant is a Function which, if rightly exercised, is the principal Characteristick of a Minister of the Gospel, as the Behaviour of the first and greatest Preacher of Christianity, the peculiar Son of God, intimates to us from his Entry on the ministerial Office, to his finishing it on the Tree of the Cross ; but few of the Presbyterian Clergy, who call themselves his Constituents, perform the Office in a right Manner ; and

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these of the Kirk of *Scotland* are so few, that I am persuaded, even morally certain, that was the *British* Parliament to appoint a Committee of Men, of Learning, Sense, and Impartiality, to go down to *Scotland*, vested with Power to depose every parochial Minister, whom they found defective in this Part of their Office, the Consequence would be, that of the thousand Parishes in that Nation, upwards of nine Tenths would be made vacant. To evince the Truth of this, I shall give your Lordship an Account of their Procedure at their catechising Diets in the Kirk, and at their Visits of the Families of their Parish, which are the two Ways they take to discharge themselves of this important Business of instructing the Ignorant. Their Method of catechising is as follows: The Minister having intimated on *Sunday* after Sermon, that such and such Farmers, with their Servants and Subjects, were to be examined on the Days of that Week he shall have mentioned, they convene in the Kirk at the Hour appointed; and the Minister, armed with a Bible, or Confession of Faith, and his parochial List, goes into the Kirk, and after Prayer, calls up some Person by their Name; and, if he is not acquainted with their Knowledge and Education, the first Question he asks them is, Can you read? A Query, one should think, portended rationally in the Sequel, but no such Thing: If the Answer is No, then he will with a Sigh say, that is a melancholy Thing; and, after asking

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asking him if he comes to Kirk every *Sunday*, and communicates when he has an Opportunity in the Place? and possibly, if he knows who made him? will order him to sit down and attend to what he hears: But sometimes they treat Ignorance of this Kind more sharply; and though the Circumstances the Person was born under, made it impossible for him to have got School Education, yet they will upbraid him, and scold him for his Ignorance of what he had never an Opportunity of knowing. Hell will be described to him in the most terrible Manner, and said to be the Place he deserves hereafter; and though some of them will be so good as to tell such People, that *Christ* is able to prevent them from that dismal Place, yet I seldom heard this explained to them in Terms adapted to their Understandings, or observed the Mind of their unhappy Pannel relieved from the melancholy and desperate State into which they had plunged it. But if the Examiner, after the Interrogations I have mentioned, orders the Person to sit down, and hear the Examination of his Neighbours, which is most frequently the Case, he then proceeds to another, who, I shall suppose, can read the Bible, and has all the shorter Catechism by Heart, and interrogates him either on some dark Passage of Scripture, or asks him a Question of the Catechism, without the smallest Regard to the Ignorant he had left to be instructed by the Examination of his Neighbours:

Upon his Answer he will speak possibly half an Hour, in the same Strain as in his Sermons; and though the Answer to the Query be, as plain and intelligible as Words can make it, before he has given his Approbation it will be quite another Thing: Mysterious Meanings, or high speculative and philosophical Notions will be affixed to it; and the Respondent, from a clear Idea of the Question, shall be led into the most confused and perplexing Thoughts about it; and which would never entered his Mind, if the Querist had not suggested them; so that they may be said very justly to darken Counsel by Words without Understanding. If the Respondent is of a curious inquisitive Disposition, and discovers a Thirst after Knowledge, the Querist makes it his Study to confuse his Judgment, and perplex his Sentiments, with Objections and Difficulties, and to ask him the most puzzling Question he can invent; and when he has diffculted him, leaves him in the Embarrass, and begins with another. This is a Practice scarce any of them can be exempted from. I have been Witness, when an acute Fellow has closely reasoned with his Preacher, and said all the satisfactory Things the Subject would admit of, that rather than it should be said he had answered all the Questions put to him, the Examiner has questioned him on Things universally acknowledged by Divines and Philosophers impenetrable by human Understanding; and then, with Abundance of Cunning,

to prevent telling his own Sentiments on the Question, pull out his Watch, and pretend to have spent too much Time with him, and immediately pass to another, and enter on a quite different Subject.

When it happeneth that the Respondent says any thing inconsistent with Presbyterian Tenets, they either with an Air of Authority anathematize his Sentiment, call it Popery, Episcopacy, &c. and, with Words full of Rancour, chide him for his Opinion, which has possibly been the Result of an impartial, sincere, and elaborate Enquiry; and, instead of dealing with him as a rational Being, shewing him the Fallacy of his Sentiment, by its Inconsistency with Reason, Scripture, and the rest of his own Tenets, they will barely tell him it is the Thought of the natural and unregenerate Man, the Discovery of unregenerate Reason, and not of Faith, and a great many other such unintelligible canting Expressions; and just as if they had proven the Sentiment contradictory to Reason, or the Christian Scheme, they will endeavour to terrify him by quoting some *mal apropos* Text, such as if any Man teach another Doctrine, let him be anathematized, I say, they either treat him in this Manner, or impugn his Tenet, in so abstruse and scholastick Terms, that a Man who had read and been taught a System of Logicks and Metaphysicks, would be puzzled to understand their Distinctions and Definitions, and lose himself in following them in their Reasoning, which is their own Case, as I have found
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on putting them to the Trial: Thus the simple undesigning Respondent and sincere Enquirer is bullied out of what his unbiaſſed Reason has taught him, by Threats of Heaven's Vengeance, or pretended Confutation in unintelligible Words and Arguments: On the one hand, he is told, his Reason is not to be attended to, as being corrupt and incapable of ſhewing him the Truths of Religion: On the other hand, he is aſſerted to be rationally convicted by a Chain of Reasoning; which in Matter and Stile is to him inconceivable, and which is often ſuch, that an *Aristotle* might ſay of it what is ſaid of *the Wiſdom of God, paſt all Underſtanding*.

As to their Examination of the Youth of their Pariſhes, it counts till they arrive at fourteen Years of Age, in aſking them a few Queſtions of their Catechiſm, without giving any Explanation, which I would need to underſtand the greater Number of them.

But there is one Inſtance of their Good-nature and Condeſcenſion in their Examination, that I muſt do them Juſtice to take notice of; and that is, that it is in the Power of ſuch of their Pariſhioners, as are conſcious of their Ignorance, and aſhamed to have it diſcovered, or who think themſelves above being catechized in publick, to have their Ambition and Deſire gratified. Let them bring to the Miniſters Houſe any Time before the Hour appointed for Examination, a Hen, a Cheeſe, yea a Dozen of Eggs, or any ſuch trifling Thing, and I'll anſwer for their being either intirely diſpenſed with, or carried

carried up to the Minister's Closet; and there, after a short Discourse, without having one Question asked them, be dismissed with the Approbation of sufficient Knowledge in the Things necessary for Salvation: But if the Parishioner, to shew his Zeal and Desire of Instruction, and Satisfaction in hearing his Pastors speak on that Occasion, insists on being examined publickly in the Kirk, he will have his Design equally complied with; for his Examiner will take Care to give him nothing more to do, than answer always in the Affirmative; interrogating him thus: Is not such a Thing, speaking always on the Orthodox Side, so and so? Now, though possibly, as I have frequently known to be the Case, the Respondent, if asked how many Gods there are? or any of the fundamental and most simple Articles of Religion, could not give the proper Answer, yet he shall be made to pass for a knowing Man, thoroughly versed in the Scriptures, and Presbyterian System.

Pretium si grande feras custodia victa est.

JEB. El. 4.

Bring but the Price, come with a Gift prepar'd,
And you may quickly influence the Guard.

DART.

I was once obliged to act this Part, but not without Reluctancy: A Minister of a Parish in the Neighbourhood of my Residence, being obliged

obliged to go Abroad on a Day he had appointed a Diet of Catechizing, wrote me a Letter, desiring I would be so good as to officiate for him that Day ; which I agreed to, and accordingly went in the Morning to his House, where I was received, as he was not at Home, with vast Civility by his Wife. A little after my Arrival the Beadle came, to apprize me that the People were chapterly conven'd ; and I ordered him to notify to them my immediate Attendance. I called immediately for the List, which was brought me by my Landlady ; who, upon giving me it, stept into another Room, and gave me a Signal to follow her. I obeyed the Nod, and on entering, found her with a Bottle in one Hand, and a large Wine-glass in the other ; and before I had Time to guess the Liquor I was to be treated with, she told me I must have a Dram before I went to my Business, as her Husband always took on such Occasions ; and with the next Breath addressed me thus : “ Sir, There are three or four honest Men and Women, the most considerable in the Parish, who are to be examined by you To-day ; they are ignorant, and would be ashamed it should be known ; and the Minister examines them always in his Closet, or takes Care never to ask them any thing that can difficult them : In short, if he asks them a Question, he gives the Answer before they have Time to speak, and I beg you will do the same : And that you may know them, here (presenting me a Piece of Paper) is a List of their Names.

Names. I took it from her, and pinn'd it to the general Roll, and after drinking off a large Bumper of *Aqua Vitæ*, and complimenting her on her good Nature and other Qualities, the real Cause of my Compliance, I promised to observe punctually her Orders; and I did it so nicely, that the Persons after the Examination was over, came to the Maſe, and thanked her for uſing her Interest ſo effectually; and ſignified, t at next *Sunday* they would convince her that the Presents they had made her that Morning, which I underſtood were pretty liberal, ſhould not ſuffice for her good Office; and I was proclaimed by them as a Man of deep Learning, Piety, and Worth; and at Dinner I reaped plentifully the Fruits of my Conduct, both in Meat and Drink, and what I valued more, a further Progreſs in the good Graces of my obliging Landlady. I was like, however, to have paid very dear for theſe Advantages, and, as a Narrative of this, will add a Beam of Light to what I have been endeavouring in this Letter to give your Lordſhip an adequate Idea of; it will be no impertinent Digreſſion, I ſhall give it you. One of the Knabs, or tip-top Pariſhioners, a reputed learned Man by all the ſighing Saints, happened to be the firſt Perſon I pitched on to examine; and as I found not his Name in my Liſt of Indulgence, which I believe might be owing to his not knowing the Method of getting into it, or too great an Opinion of his Learning, I propoſed to proceed

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with

with him, according to my Plan, by necessary, rational, and intelligible Questions: Accordingly I asked him, How he came to know the Existence of a first Cause, or God? He answered me, By the Scriptures. I replied, That though it was true the Scriptures gave us more clear and distinct Ideas of God than we could have certainly attained to, yet they could not, strictly speaking, be admitted as a Proof of his Being; it being absolutely necessary to be satisfied of his Existence, before we rationally allow or prove the Scripture to be of divine Authority. In short, I shewed him the Absurdity and Weakness of this Proof, in as familiar a Style, and by as suitable and plain Examples as I was Master of; and explained to him, as clearly as I could, the Method of arriving at this Knowledge by Reason; and I was understood not only by him, but, as I afterwards heard, by the most ignorant of my Audience. However, this did not hinder my being censured for the Question: The Minister of the neighbouring Parish, a Man of the *Cromwellian* Order, on hearing that I had put such a Query to so zealous and true-blue a Disciple as my Respondent, and denied the Validity of his Answer; immediately concluded, that the first was a Sign of my doubting of the Existence of a God, and the latter a certain Evidence of my being a Deist; and next *Sunday* he, from his Pulpit, in as plain Terms as he could, without mentioning my Name, inveigh'd against me

as a Man of dangerous and heterodox Principles ; and cautioned his Hearers from having any Correspondence with me. Nor stopt he here, but how soon he understood his Brother who had employed me was at Home, he came to his House, and sharply reprimanded him for deputing, in so momentous an Office, a Man of so abandon'd Principles as, he said, it was apparent I was, from my Behaviour in examining the Man already mentioned. His Brother, as he afterwards told me, was thunder-struck at so barefaced and unjust an Accusation, and with a good deal of Warmth took up the Cudgels in my Defence, and was seconded by his fair Spouse. The Dispute was carried to such a Height, that the offended Father threatened to report his Brother and me to the first Presbytery, as Men of heterodox Principles : But in this I prevented him ; for how soon I knew of the Affair I went to his House, and challenged him to prove by Dint of Argument the Justness of his Censure on that Part of my Conduct he had made so free with ; but this was a Weapon he never had made Use of, and could by no Means manage, and all my Efforts to push him to a Trial proved in vain ; he parried my Assault with Sighs, Groans, incoherent Sentences, and seemingly friendly Admonitions, and Expressions of his Regard for me. He vaulted about in this Manner, agreeable to the Practice of all of his Kidney, till I was weary of attacking him : Dropping there-

fore my Point, I left him, resolving to have a Longe at him on a more favourable Parade. Pursuant to this Resolution, I represented the Injury he had done me to the first Presbytery, and insisted on Satisfaction; but, though the Majority owned I was injured, they shifted giving me a Redress; (Rogues favour Rogues, for this good Reason, that a House divided against itself cannot stand;) a Suspension of Arms and publick Hostilities was all I obtain'd of my Enemy.

I have now, my Lord, given you as just an Account as I am able of the Method the Presbyterian Clergy in *Scotland* follow in catechising their Parishioners, and I presume you will allow it to be singular and inconsistent with the true Design of that Office, and the Relation they pretend to stand in to that wise and divine Teacher and Instructor of Mankind, *Christ*. They call him their King, Lord, Master, and Pattern; and yet, in this Part of their Function, they manifestly counteract his Method and Example; he never left the Ignorant without Instruction, nor threatened involuntary Ignorance with positive Punishments. His Discourses were always on what concerned the Happiness of Mankind, and his Illustrations familiar and plain, adapted to the meanest Genius. He never bamboozled or discouraged a rational Enquirer, nor left him in Perplexity, but exactly answered the Character the Prophet *Isaiah* foretold of him, in not breaking a bruised Reed,

Reed,

Reed, nor quenching a smoaking Flax. He coolly reasoned with the erroneous, and shew'd them the Absurdity of their Opinions from their own Principles ; and Life itself could not bribe him to neglect his Duty, or span his Reproofs and Instructions. But these were low Condescensions in the great Reformer of Mankind, and never designed as a Copy to so bright Men as the Presbyterian Clergy, who pretend to be his Embassadors. They have Wit and Judgment sufficient to enable them to execute their Office, without the Assistance of their Lord's Counsel and Example. Their Knowledge and Penetration is so great, that they can criticise some Parts of his Conduct. I heard one of them say, that even *Jesus* was drunk on Earth, it was when he composed that Prayer which he order'd his Apostles to use in addressing their heavenly Father ; and that he could never have intended it for Men of Learning without an open Impeachment on his Judgment ; adding, that it was to be observed when he made Use of it, his Mind was oppressed and confus'd with the tragical Prospect of his future Sufferings, so that he often knew not what he said ; as when he prayed that the Cup might pass from him ; the Unreasonableness of which Petition he immediately acknowledged, by saying, *For this End came I into the World.* I shall leave the Examination of their Visits of Families till next Occasion. I have the Honour to be,

Your Lordship's, &c.
L E T.



LETTER IV.

My LORD,

I Come now to narrate the Conduct of the Presbyterian Clergy in their Visits to the Families of their Parish; which is a Method they take of discharging themselves of that essential Office of a Clergyman, instructing the Ignorant. The original Design and Institution of this ministerial Employment was certainly great and worthy; it was to prevent Jars and Discords among Neighbours, and Irregularities in the Conduct of private Families; and to endeavour, by seasonable and proper Exhortations, to cement all such Breaches: In short, it was to explain and enforce the Practice of all the moral and social Duties; to teach the Obligations of these different Characters, of Husband and Wife, Parent and Child, King and Subject, Master and Servant, Landlord and Guest, Neighbour and Stranger, Friend and Enemy, &c. and to endeavour to find out and correct every wilful Neglect or Violation of any of these Duties. The Presbyterian Clergy allow that this was the primitive Design of visiting Families.

Families, but their Practice declares they do not approve of it; for, abstracting from the young Clergy, who almost to a Man explode the Custom as unnecessary, and no Part of their Offices; I say, abstracting from those who openly disclaim this antient Custom, even those who observe it either totally invert the original Purpose of it, or superficially pass over its true Essence. It was customary in *Scotland* some Years ago, and is yet in some Places, to make these Visits once in every Year, and about the *Christmas* Holidays, with a View, as they pretended, to prevent their Parishioners from observing that popish, episcopal, and diabolical Institution, as they call it, but in Fact, to share of the good Provision which the *Scotch* Commonalty generally have on that Occasion. They would then bitterly inveigh against these ceremonial Observances, but liberally partake of the Provision made for the Celebration of them. I have seen of them, after a plentiful Dinner, in that very Afternoon eat in twenty different Houses, and drink plentifully of cold Spirits in each House. In short, eating and drinking is their whole Business, and if any Part of the Entertainment please the Pastor's Palate, a broad Hint is given that such a Thing would be mighty acceptable at the Maufe; and if the Proprietor insinuates as much, as that some Part of it shall be sent there, he may depend on it the OEconomy of his Family will not be examined; and though notoriously scandalous, it will be approved

approved of by the good-natured Pastor. This is generally the Way they spend their Time in their Visits, and a Present is a never-failing Receipt how to command them into good Humour, and is an Excuse for Misdemeanors in publick and private Life. A Leg of Mutton, a Couple of Fow's, or a Cheele of five or six Pounds Weight, brought seasonably to the Pastor's House, will atone for more Scandals and Faults, than twelve Months publick Profession of Repentance in Sack-cloth every *Sunday* at the Pillar-foot. They have now abridg'd this Office considerably; for whereas it was formerly once a Year, it is now only as often as they administer the Sacrament of the Lord's Supper, which is never more than once in a Year, and sometimes not in seven; and whereas they formerly went into every House, they now convene the whole Families in two or three Farms into the principal Farmer's House, and there entertain them with a Discourse much of the same Nature with that they deliver on the *Sundays* from the Pulpit. If the social Duties happen to be the Subject, they will either be only nam'd, or describ'd in the Language of Schools and Philosophers; but it is rare they are the Subject; it is the Mystery of the Incarnation of *Christ*, the Imputation of his Righteousness, the mystical Presence of *Christ* in the Sacrament, (according to their Description it is very justly called mystical) Exclamations against Popery, Episcopacy, &c. and Proofs, as they pretend,

pretend, of the Impossibility of Salvation of any who live and die in that Faith, particularly the former, which they more peculiarly level their Malice at, for no other Reason that ever I could learn, than its being most antient, universal, and securely founded; and that they are sensible, if they could once make a Breach on that Side, the other would easily be mastered, as being, they say, only detach'd Lunettes of regular and compleat Demilune, and which could not resist their Batteries, if not supported by the Flanc and Epaule Fire of this original Piece.

Against this they point their best Artillery, and persuade their Audience that they have demolished it, when, in Fact, their Shot have dropt on its very Contrescarpe, and their Bombshells burst in their Elevation; and as your Lordship and I have seen in certain critical Sieges, the General reprimands, and even punishes an Officer or Soldier for speaking in a doubtful Manner of Success; so I have witnessed them to do to a Parishioner, for doubting, or canvassing the Truth of their Assertions. I shall give your Lordship one Instance of this Kind; I happened to be at a Clergyman's House about a Fortnight before the Time he designed to administer the Sacrament of the Lord's Supper; he had one Corner of his Parish to visit, and insisted on my accompanying him through it; telling me, for Motive, that it would not only amuse him, but be of Service to me; because I

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would

would learn the Form, which would be of Use to me when I got a Charge. I appeared to be satisfied, and to approve of what he said; but the Truth is, I had rather been dispensed with, as I was persuaded, in the Event of my being a parochial Pastor, his Example would never have been my Copy: Accordingly, the Day appointed, we set out, and came to the Farmer's House, when the People of the Neighbourhood, according to Desire, were convened. It was about the Time of the suspected Invasion from *Dunkirk*, and the Parson's whole Discourse was on Popery, attempting to prove the young Chevalier a Bastard, a Blood-thirsty Man, an Enemy to *Christ's* Kingdom, stirred up and employed by *Antichrist*, the Pope, that Man of Sin, as he called him, and the Tyrant of *France*, to disturb them the Children of God, and only true Church; and that, should God so punish them for the Abuse of his Goodness, Love and Mercy, permit him to come to the Throne, their Bibles would be taken from them and burnt by the Hands of a *Jack-Ketch*, and they either made to fall down and worship Stocks and Stones, or cruelly be put to Death: For what the Poet remarks of the Bigots in his Days, is true of them, they imagine themselves the only true Worshippers of God.

Solos credunt habendos esse Deos, quos ipse colent.
Juv. Sat. 15.

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He would then add an Exhortation to Fasting and Prayer, that God would pour out the Vials of his Wrath upon them, and plunge them into the Pit of Destruction. This Doctrine, and the blind Credulity of a great Part of the Audience, who were making the House echo with their Groans, quite stunned me, and made my very Nature, as it were, recoil; and for Relief, I clapped one Ear to the Wall, and stopped the other with my Handkerchief. A Blacksmith, a very sensible Man, and vastly knowing for his Education, observing me, he spoke thus in my Ear; " Sir, I'm sure *Christ* never taught such Doctrine; nor if he was on Earth, would he, I am persuaded, give such Exhortations. I cannot bear it." I gave him a Look that signified my Approbation of what he said; and when the Minister had done, I whispered the Blacksmith to follow us out, under Pretext of giving us a Convoy, and urge what he said to me, as a Matter of Conscience, which his Pastor could not take amiss, promising him my Assistance; accordingly he did, and after walking with us a little Way, begun thus; " Sir, says he to his Minister, I am not at all pleased with your Doctrine to-day; *Christ* and his Apostles taught their Hearers to have Charity for all Men, and to pray for Mercy and Forgiveness to their Enemies; but you say that all Papists will be damned, and exhort us to invoke divine Vengeance and eternal Misery on our Enemies: This, Sir, I think is very un-

christian Doctrine." The Parson, with an Air of Surprize, replied, " That *Christ* nor his Apostles never taught to have Charity for the Reprobate; and that the Papists were such, as they taught another Doctrine than *Christ* and his Apostles, and consequently were accursed; and that to pray for them would argue Stupidity, as it would be invoking God to alter his eternal Decree; and that as we were to look on them as Enemies to God and *Christ*, we were to pray for their Destruction, according to the Practice of holy *David*." This Reply was so absurd, and so manifest a Shift and wresting of Scripture, that I could not let it pass; and therefore I took it to Pieces, and laid open its Weakness to that Degree, that the Parson seemed almost ashamed of it; but to drop it, would, he knew, been of bad Consequences; and therefore, after he could fall on no Argument to support it, he had Recourse to their common and dernier Resort, Passion and bare Assertion; and with a Face full of Gloom, and Expressions sounding with Anger, said, Professor — taught, that a Man living and dying in the *Roman* Catholick Profession cannot be saved, and I believe it, and whoever denies it, is a true Presbyterian, or Disciple of *Christ*. On this I dropp'd the Argument, knowing that a Man who fortifies himself with Passion and positive Assertion, and resolves never to be beat from his Entrenchments, is Proof against all the Attacks of Argument and right Reason :

Reason: But the Blacksmith gave him the *Coup de Grace* in a very abrupt Manner: " Sir, says he, you have asserted a great deal, but proved nothing; however, at present I shall leave you, only beg you would reconcile what you have said of the Papists with this Text, Rev. vii. 9. *After this I beheld, and lo a great Multitude, which no Man could number, of all Nations and Kindreds; and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands, &c.* This, continued he, I have heard you own is prophetically spoken, and I am hopeful you will not deny, that some Papists must be among all Nations, Kindreds and Tongues." The Parson answered, " That it was to be believed several Papists were converted before they died ;" a Subterfuge as remarkable as ever I heard; and then added, " that he, the Blacksmith, dived too deep in these Things; and that he would make him repent his Conversation on that Occasion ;" accordingly, he did his Endeavour; for he refused to admit him to the Sacrament of the Lord's Supper, unless he would recant what he had said, and believe as he did on the Point in Question: But the Man had too much Sense to be bullied into an implicit Faith of Things of that Nature, and boldly told him he despised what he could do: The Pastor finding him resolute, thought proper to give up the Claim, though on all Occasions he testified his Resentment, and I was no longer a Favourite.

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I have now, my Lord, given a short View of their Method of catechising, and visiting Families, and proceed to the other Branch of their Character in publick Life, *viz.* visiting the Sick and Disconsolate; which ought to be employed in dispelling from the Minds of such Persons all desponding Thoughts, and comforting them under any Melancholy, adverse Dispensation of Providence, and is a Duty due from Mankind in general, to every one that bears the human Shape, but more particularly incumbent on Clergymen. It is at the Bed-side of their Sick and dying Parishioners, they have the most favourable Opportunity of knowing the Success of their Ministry; when Men are in Health, they can disguise their Sentiments, and suppress the Checks of their Conscience; but Sickness, and a Prospect of approaching Death, seldom fail to strike the Guilty with Remorse, and unmask their Opinions: Art and Dissimulation fly away, and the Tongue speaks out the real Thoughts of the Mind, and most lively paints and describes its true Situation. The Passions become cool, and their Organs too weak and disorderly to gratify them as formerly; so that a Clergyman, on these Occasions, is presented with an Opportunity of being more serviceable by an Hour of proper Discourse, than possible by all the Sermons of his Life. I say this Office is more peculiarly the Province of Clergymen. But was your Lordship to witness the Presbyterian Clergy in their Visits of this

Kind,

Kind, you would, I am persuaded, be Thunder-struck at the Scene. Their Visits to the Sick and Disconsolate, are like that of *Job's* three Friends, employed in upbraiding and condemning them, representing them under the Strokes of the Sword of Justice of an angry God, brought on them by original and actual Transgression, and entailed on them from their Conception in their Mother's Womb, to Eternity; painting them the Victims of an inexorable and almighty Being, one Transgression of whose Law, the most perfect Repentance and After-Obedience, they are capable of, cannot make an Atonement. Thousands of Years in the sharpest Pains, and deepest Abyss of Misery, are not able to satisfy his Justice for the Offence, or procure one Hour of Repose from his avenging Rod. In Expressions of this Kind they continue addressing the sick and dying Person, till they have either overwhelmed him with Grief, or made him despair with Fear; and then they will conclude their Discourse with a mystical Account of *Christ's* Righteousness, received by a bare Act of Faith, being able to satisfy divine Justice, and obtain him the Favour of God: But though this *Salvo* was intelligible and satisfactory, it is applied too late to be of any Use to the Patient; for he is before rendered insensible by the terrible Picture shewn him of his Situation, or possibly expired while the Parson has been describing him the Object of God's Wrath, and implacable Justice; a Scene I have witnessed

ed more than once; and one of the most tragical in Nature. How inconceivably dismal must the Prospect of eternal Misery be to a departing Soul? with what Agitation and Perplexity of Thought must it verge into the Presence of God, and enter on its future Sphere of Action? That Man must be void of all Tendernefs and Compassion that can stand unaffected at the Sign of such an Evil. These Spectacles never failed to make my Blood run cold in my Veins; and the Reflection of them, for Months afterwards, yea, at this very Day, fill my Eyes with Tears of Sympathy. One of the many melancholy Catastrophes of this Nature, which I have had the Misfortune to be a Spectator of, presents itself immediately to my Imagination in its original Colours; and I shall take the Liberty to narrate it to your Lordship. — About ten Years ago a Tenant of —, an illiterate Man, but of an excellent Character as to his Conduct in the World, both in Religious and Civil Capacity, happened to fall sick, and as his Distemper was dangerous, he sent for the Minister of the Parish to write his last Will, who came on the first Notice given him. I had some Concern in the sick Man's Affairs, which obliged me to be present at the writing of the Will, and I happened to be at the House when the Parson came in; and by Command of the Man, his Wife, and other Relations, present at that Time, I began to inform the Minister of the Situation of the Testator's Affairs, reserving all the different
Desti-

Destinations he designed to make to himself to give the Writer an Account of. After I had said all I intended, the Parson, with a Sigh, told me all I said was very good; and that he should speak to the Man on that Subject, after he had mentioned a few Things to him with regard to his spiritual State: He went up to the Bed-side of the sick Man, and told him, he understood he intended to make his Testament, which was a Sign he had Death in his View, and consequently ought to be principally concerned about the one Thing needful, the Salvation of his Soul. He then began with representing God as an angry and implacable Being, and him as an Object of his Anger; and that Hell was what he merited, and what the Justice of God required should be his Lot through all Eternity, &c. The poor distressed Man had his Eyes fixed on him, all the Time he was discoursing to him; and on these Words, interrupted him thus; "Alas, Sir, must I be banished from God's Presence, and confined to everlasting Misery hereafter;" and then in a desponding furious Manner, burst out into Tears and Cries: "O, said he, that I had never been born! that I had died in my Mother's Womb! who can dwell with everlasting Burnings?" The Parson thought it was now Time to give him some Comfort, but he found it too late.

Nil profunt artes, erat immedicabile vulnus.

OVID. Met. Lib. x.

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The Wound was mortal, Art could give no Aid.

He immediately fell into a high Fever, and died in two Hours after ; and to his last Breath continued crying, " The Lord has cast me off ; with him there is no Mercy ;" the Minister says I will be damn'd.

*Sic vultus moriens jacet, & defecta vigore,
Ipsa sibi est oneri cervix ; humeroque recumbit.*

OVID. Met. lib. x.

So hung his dying Looks, so oversway'd,
His languid Neck was on his Shoulder laid.

At the Sight of this tragical Scene, I turned pale, and my Blood almost stagnated in my Veins, and the Rehearsal of it, at this Distance of Time, diffuses a Coldness over my whole Body.

There are indeed some of the young Clergy in Scotland, who are of so benevolent Dispositions as to set Heaven open to all Men ; who condemn as absurd all Notions of positive Punishments in a future State. The Visits of these to the Sick will never produce the Consequences of that of the former Sect I have mentioned. It is true, if the departed Soul meets with a Disappointment of what, before its Departure from the Body, it had been persuaded to believe, the Shock will be more dismal, if possible, than if it had made its *Exit* under the Notion of a Possibility of its Prospects being frustrated.

frustrated. Unexpected Accidents infinitely more affect the human Mind, than such as it always believes and expects as possible. I say, these young Preachers never push a sick or dying Man to Despair of Happiness in a future State: They affirm that all Men were designed for it, and will arrive at it. That there is no wicked Intention in our Natures, and consequently no real Evil and Foundation for positive Punishment, further than what tends to the Preservation of the Society we live in, which we are dissolved from by Death, and consequently can be liable to no Punishment after that Dissolution.

*Subterranea regna nec pueri credunt
Nisi que nondum ære lavantur.*

Juv. Sat. II.

Thus they endeavour to comfort their sick and dying Parishioners; or by talking on the natural Tendency of Virtue to make one happy, and the inseparable Connection betwixt Repentance and Forgiveness. As to the first, the Arguments they endeavour to prove it by are generally so abstruse, that they are not sufficiently understood for having the designed Effect; besides, when a Man's Heart condemns him, it is not an easy Matter for another Person to persuade him it is without Reason: For as the Poet says,

*Extemplo quodcunque malo committitur, ipsi
Displicet Authori. Prima est hæc ultio, quod se
Judice, nemo nocens absolvitur, improba quam-
vis*

Gratia fallacis Prætoris vicerit urnam.

Juv. Sat. xiii.

He that commits a Sin shall quickly find
The pressing Guilt lie heavy on his Mind:
Tho' Bribes or Favours should assert his Cause,
Pronounce him guiltless, and elude the Laws:
None quits himself; his own impartial Thought
Will damn, and *Conscience* will record the
Fault, CREECH.

Such Reasonings to one that reads, and believes
the Scriptures, will never suppress the Checks of
Conscience, or allay the Fears of an After-state
of Punishments.

*Conscia mens ut cuique sua est, ita concipit
intra*

Pectora pro facto spemque metumque suo.

OVID. Fast. lib. i.

Within the conscious Breast of ev'ry Man,
As good or bad, his Course of Life has been,
So Hope or Fear prevails.

CREECH.

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As to the latter, though the Doctrines are most rational and true ; yet they are too abstract for a poor illiterate Country Farmer, or Tradesman, who, when in Health, never possibly made one Reflection on these Things ; and when on a sick Bed, is consequently very unfit to begin ; besides, the Christian Scheme is so depreciate by these unguarded and loose Reasonings, that a dying Man, who, during his past Part of Life, never doubted of *Christ*, and the Truth of his Doctrines, is in Danger of making his *Exit* a Sceptick as to Christianity, or a declared Infidel by his Pastor ; for if he reflects on the Scripture Representations of a future State, and compares them with that of his Pastor, he must see the Difference, and either doubt of the one or the other. In fine, my Lord, all the Hearers of the Presbyterian Clergy, who are not Men of such Sense and Penetration (of which Number there are very few) as to have reasoned themselves into a Set of Principles with Regard to a future State, which are not to be eradicated, or defeated by the Assertions or metaphysical Arguments of their Pastors, are sent into Eternity by the Physicians, as they call themselves, of their Souls, in Despair of Happiness, or with a presumptive and unchristian Security, or a confus'd, chimerical, and inconceivable Idea of it ; and to imagine a Soul under these Circumstances, hurried into the Presence of God, is, I think, a very melancholy Prospect. — *Adieu !*

L E T.



LETTER V.

My LORD,

I NOW proceed to give your Lordship a View of the Presbyterian Clergy's Deportment in their Visits to those who are under the Frowns of Fortune, and grieved at the adverse Turn of their worldly Affairs, or dejected at the Loss of a Parent, Wife, Husband, Child, near Relation, or intimate Friend. To hear some of them on Occasions of this Kind, your Lordship would imagine their Souls had Pleasure in the Misfortunes and Adversities of Mankind; for, when they visit a Person, sorrowful at the unsuccessful Turn of his Circumstances in the World, they will, with Tongues, dipt as it were in Vinegar, repeat all his Mismanagements, and aggravate them as highly as their Invention and Expression are capable. And tho' this Reflection is generally the Spring of all the Pain, Grief, and Melancholy that torment the Minds of People in such a Situation, and what disturbs their Tranquility, and impairs their Happiness, and consequently what every benevolent Man, every Lover of his Species, ought to endeavour to dissipate or sweeten; they re-
vive

vive and imbitter the Scene, and instead of disarming it of its Sting, which ought to be their Business, they load it with more poisonous and smarting Venom. As to the Philosophers among them, they think they effectually calm and comfort the Minds of such unhappy People, by telling them that their Losses tend to the Good of the System, or universal Scale of Beings, considered in the Whole, and are therefore not to be complained of; but how far this will satisfy unlearned Men, the Character of most of their Parishioners, I refer to the Judgement and Observation of the thinking World. Let us now, my Lord, imagine ourselves Spectators of their Conduct in the Retirements of Persons mourning for the Loss of the nearest Relation, dearest Friend, or most valuable Acquaintance, occasioned by Death, or a Voyage or Journey to some distant Part of the Globe, and we shall find them either renewing and enlivening the Scene, or covering it, as in the Instance immediately preceding, with a Piece of Window-glass. As to the first, the Conduct of the Person deceased, or gone a Voyage or Journey, immediately falls under their Consideration; every *Fautepas* they know him to have made, they will expose, and blacken to the highest Degree they can; and the Mourners will not escape being chided and reprimanded with the utmost Severity and Ill-nature, for regretting the Loss, or shewing the Tenderness and inevitable Sallies of Nature on such Occasions.

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They will assure them, that if they persist they will draw down the Vengeance of Heaven upon them; and they will exhort them to thank the Almighty for the Dispensation, as being an Instance of his Love and Benevolence toward them. But if the Character of the Mourned cannot afford them a Field to vent their Spleen and Reproaches, (which, barring that of an Infant, their chief Patron, or one who has left them a Legacy, is not to be instanc'd) the Mourners become the Butt of their Invectives; all the Trips and Misdemeanors of their Life, which they make it their Business to pry into, will be ript up, and painted in the most shameful Light that Ill-nature can invent; and tho' they should be such as Prudence, and the Good of Society make necessary to be kept in Secrecy, they will be openly exposed, and blaz'd Abroad in the most disadvantageous Manner, provided the Person levelled at do not prevent them by that never-failing Remedy a Present, which a great many are not in Circumstances to give. If this takes Place the Scene will be immediately changed, the Parson will accompany the Mourners even in Tears, and will present them all the pleasant and diverting Prospects he can think of, and bring on the Stage every Thing he imagines will alleviate their Grief, though at the Expence of Truth, Decency, and Virtue. The Drops, which your Lordship and I have seen to recover the drooping Spirits of a disconsolate Widow, will, if such is the Person they

they converse with, be insinuated, and shrewdly recommended as proper to be taken ; and if the Parson has not any Provision of this Kind to spare, he will endeavour to procure or recommend her to a Dose ; but if he is well stock'd, he will generously offer her a Share ; and it is seldom they are ill-provided, unless when a long or profuse Liberality has exhausted their Stores. An Instance of this Kind occurs to me just now, and I will give your Lordship the Narrative of it.

A Lady of your Lordship's Acquaintance and mine, a few Days after her Husband was interr'd, had a Visit from a Minister of a neighbouring Parish, who, after the ceremonial Part of his Visit was over, began to be vastly merry and gay, and to endeavour to engage the Widow to join him ; she, on Account of Decency, could not be prevailed on ; however, she discovered no Discontent at the Clergyman's Conduct, and with a View to push on his chearful Disposition, she ply'd him very fast with Bumpers of good old Claret, till his Passions were raised to that Degree, that he could no longer conceal what, by the Sequel, appears to have been his Design in this Visit. " Madam, says he, I have something of Consequence to impart to you, and beg you would give me a proper Opportunity." The Lady was in her Bed-chamber, and had no Company with her but the Parson and a young Lady, her Cousin, whom she desired to retire to another Room ;

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which

which Miss immediately did, leaving the Widow and the Clergyman to a private Conversation. The holy Father began thus: "Madam, you have lost your Husband, but pardon me to tell you the Loss is very small; he was a debauched Man, and very little regarded you; and I hope you'll now get a Husband worthy your Merit. He lived with you a considerable Time, and, though your Modesty made it a Secret, I am persuaded, did not perform the matrimonial Duties; for you have had no Children, and I am confident the Fault was not on your Side: Heaven's! a Woman better made for Generation is not to be seen!" With this Breath he grasped her in his Arms, and attempted to carry her from the Chair to the Bed; but she disengaged herself so quickly, and chastised his Insolence with so smart a Blow of her Fist on his Face, that he was struck with Confusion, and on her calling the Footman, he made her a very awkward Bow, precipitated down Stairs, mounted his Horse, and went off sadly, I dare say, mortified at the Disappointment. I had this Account of the Clergyman's Procedure from the Lady, and your Lordship knows she is not capable of a Forgery of that Kind.

I come now, my Lord, to put the finishing Stroke to the Presbyterian Clergy's publick Life, by exposing their Charity to the Poor; and I must tell your Lordship, that there is not one Part of their publick Office in which they impose more on Mankind: They exalt charitable
Offices

Offices to the Skies, and exhort their Hearers to them with mighty Warmth and seeming Zeal, assuring them that what they give that Way is lent to God, who will return them seven-fold ; but their own Practice openly proves, that they don't believe God so generous ; for I dare venture to say, there is not in the World, a Society of Men in their Circumstances, more sparing of their Charity ; or who give so proportionally small a Part of their Income to the Relief of the Indigent. They, in *Scotland* have had the Face in their late Representation of the Insufficiency of their Stipends for answering the Expences necessary to their Character, calculated their annual Desbursements to the Poor to amount to betwixt three or four Pounds ; but I challenge one in fifty of them to do ment the half, or taking one Year with another, the third of the Sum laid out in that Way. Let the Poor of their Parish, or the vagrant Beggars be examined, and I'll answer for it they will acknowledge, that they get, if not greater, at least as great or liberal an Alms, at the Door of a Farmer, or poor Tradesman, who has not a Peck of Meal but what his Work from Day to Day procures him, as at the Gate of their Parish Minister : And as to the Suppliants who come to their Houses, recommended by Synods, Presbyteries, &c. if they give them three, or four, or six Pence, they make the Kirk-Treasurer re-imburse them, and state it to the Account of the Publick. The Time they

bestow most of their Charity is at the Collections on the *Sundays*; but then this amounts at the Year's End, only to a Trifle; for seldom they exceed a Half-penny each Time, and in a whole Year the Sum is only two Shillings and two Pence: And there are Numbers of them who ordinarily give no more than the third of a Half-penny (which is a Coin used in *Scotland*, and passes by the Name of a *Boadle*) and then the yearly Amount is only seventeen Pence, and two of these Pieces. Some of them, the *Sunday* they administer the Sacrament of the Lord's Supper, will give six Pence; but as this is only at most once in a Year, the Sum cannot much accumulate. Allowing for what they give when assisting their Brethren on sacramental Occasions, I affirm, that the most liberal of them, at the Year's End, shall not exceed five Shillings; or, that including their weekly Desbursements to the Poor, the Sum shall be within fifteen Shillings. If the Generality of them would be ingenuous, and note down the Money they give out to the Poor, I'll venture to say, on summing the Whole, a Third of the Money they pretend to give to the Poor, would be found the Total from the first of *January* to the thirty-first of *December*. In *Boroughs*, where they preach thrice in a Week, the Expence at Collections is no Doubt more, but far short of what they represent it; and as to their private Charity, it is the same as that of their Brethren's in the Country. Their Contributions to the Relief of the

the Poor are very inconsiderable, and in a great many Instances they oppress or impoverish them; as, when they exact Days Work from poor People, who have no other Way of gaining their Bread than by their daily Labour, and by their writing the Testaments of poor People in their Parish. If a poor Man, or Woman, on their Death-bed, send for a Parson to write their Testament, allowing the Whole to be bequeathed is no more than eight or nine Sheep, he must have one of the best for his Pains, tho' the Executors should not be worth one Shilling, and possibly be burdened with Debts of the Testator's equal to a Third of the Legacy.

In short, as I have already observed, I don't believe there are Men in the World, of their annual Income, who contribute less to supply the Wants of the Poor: Their Narrowness of Soul, on Occasions of this Nature, is extraordinary; and I just now recollect one Instance which your Lordship will be surpris'd at, and every one who is a Stranger to their Conduct. In a neighbouring Parish to that where I lived, there was an old Man, whom the Infirmities of old Age confined to his Couch, and the Vicissitudes of Fortune had reduced to the Necessity of being oblig'd for his daily Bread to the Bounty of his Neighbours, and such charitably disposed People as were acquainted with his necessitous Situation; on a Representation of his poor Condition to the Kirk-Session of the Parish he lived in, it was agreed he should have
weekly

weekly out of the publick Collections three Pence Half-penny: The first Time he received it was from the Hands of the Minister, who desired to be the Bearer, with a View you shall presently be informed of: The Man, the preceeding Year, had reserved of his Moveables three Sheep, which he had sold in the Spring of the then current Year, to pay for half a Boll of Meal he had bought the by-past Winter. The Sheep were affected by the small Tithes of the Parish, which the Minister had in his Hand that Year, with three Pence, which the Owner had paid all to a Half-penny and a one Third. The Parson, after telling him he had brought him the small Thing the Session had allowed him, asked him if he remembered that he was due to him a Half-penny and one Third. The poor Man said he did, but was not in a Condition to pay him at that Time, as that Money from the Session was exactly the Price of half a Peck of Meal, which was all he had certainly to depend on for his Subsistence that Week; and, with Tears in his Eyes, begged, that if the Minister would not discharge him that small Debt, he would be so good as give him Credit for it till next Week. The charitable Parson replied, "What if you die before that Time? I shall then lose it:" "Well then, says the Man, God will reward you;" but the Pastor, it appeared, thought that was not to be depended on; for he retained what Money was due to him, and chided the poor Man, calling

calling him dishonest, &c. However, he had better given him fifty Times the Sum ; for by his staying quibbling about the Half-penny and one Third, his Horse, who was tied to the Door, exposed to a violent Storm of Hail, and a most penetrating Frost, was seized with a Trembling over his whole Body, and fell down dead on his Master's mounting him ; so that Providence seemed to punish his niggardly and uncharitable Spirit, which I was vastly pleased at. I have, my Lord, asserted nothing with regard to the Presbyterian Clergy's Charity, but what is consistent with my Knowledge, what I have witnessed ; for they not only don't conceal from their Right-hands what their Left do, but not from their Neighbours and Acquaintances who will be at the Pains to observe them.

I have now, my Lord, done with what I proposed to say on the publick Life of the Presbyterian Clergy, and I hope I have exposed it in such a Light, as to confirm your Lordship in the Opinion you always had of it, and justify your calling it an unchristian Scene, an Expression so emphatick and *apropos*, that it merits an Huzza, and Rank among the Elegances of *Cicero*. The *Scotch* Presbyterians are not singular ; for, from my Acquaintance with the Presbyterian Clergy abroad, and Observation of their Conduct, I could never find the smallest Reason that merited their publick Life, being exempted from the Title your Lordship
gives

gives it, of unchristian, unless their exceeding their Brethren in *Scotland* in Mysticks and Enthusiasm, and not having any modern Preachers among them, as the *Scotch* now have, can plead in their Favours, which I don't think it can.

I have heard them preach, catechize, discourse in their Visits of Families, of the Sick and Dying, and of the Afflicted and Disconsolate: I have seen their Conduct to the Poor in most Parts of *Germany, Poland, Hungary, Holland, &c.* where they are tolerated, and admitting the former Exception, I never could make the least Difference betwixt their Conduct and that of the *Scotch*. I have had the same Opportunity in *England*, and always observed the same Uniformity, only that the Generality of the Natives of *England* who are of this Order are Moderns, and the others Phana-ticks, of the same Kidney with the old *Scotch* and Foreigners: And it would be unreasonable to imagine any Alteration in the Conduct of those who are in the Plantations abroad, as they have had their Instruction and License at home, or at least from such as have had it there; besides, by all the Accounts I have of them, they are the very same; so that the publick Life of the Presbyterian Clergy appears to be the same in all Parts of the World, where they have a Footing; and though the *Scotch* may appear to be particularly aimed at in this and preceeding Letters, I beg your Lordship will understand me as painting the Character of the whole Order;

der ; and that the only Reason for my picking them out, was, that I was more capable of sifting their Conduct, and thereby of giving a more adequate Idea of the whole Order. It is now my Business to entertain your Lordship with an Account of their private Life, which will, if possible, more effectually lessen them in your Eyes: But a little Time to breathe, will, I presume, be agreeable to your Lordship, and absolutely necessary for me ; I therefore take my *Congè* of you at this Time, wishing what I have wrote you may suit your Taste and Desire, and secure me your Friendship, which I set the highest Value on, and shall ever pursue with the utmost Zeal and Ambition while I have the Honour to be

Yours, &c.

P. S. Your Lordship will be pleased to observe, that in characterising the Presbyterian Clergy, I don't mean to include the Whole, without an Exception. There is no Society of human Beings where there is not some good Characters, and it is so in this; but they are so few, that they bear no Proportion to the other Side of the Scale, and therefore mentioning them would have rather been an Advantage than any Disadvantage to my Design, as it would have surpris'd your Lordship to have seen so general a Rule with so few Exceptions.



L E T T E R VI.

*The History of the Private Life of the PRES-
BYTERIAN CLERGY.*

*J'apelle un Chât, un Chate, & un Rollet, un
fripou. BOILLEAU.*

My LORD,

I had this Day the Honour of your Lordship's Letter, dated at the *Spa*, and I congratulate you on the Diversions of that romantic Place, and acknowledge your withdrawing from the Scene so long as to write to me, merits my deepest Attention, and highest Gratitude. The Satisfaction your Lordship is pleas'd to express with my History of the public Life of the Presbyterian Clergy, touches me with a most sensible Pleasure, and does infinitely more than compensate for my Trouble; and your desiring me to proceed to that of their Private, enervates all the Objections that made me hesitate so long. I take your chiding me with Delay, as a Piece of Familiarity I have Reason to value myself on: But I beg you'll be persuaded that
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it was not owing to Laziness, but to a Fear of interrupting you in the Amusements of that sweet Place you are at. It's true indeed, the human Mind is fond of Novelty; and Variety and a Change of Scenes, tho' to the worse, seldom fail of being a Recreation to it. I heartily wish this may be the Effect of the Prospects I am now to open up to your Lordship: I can promise they are not all to be seen at the *Spa*, unless there is settled there of late a Company of Presbyterian Preachers, which I presume your Lordship would have appriz'd me of, at least I am persuaded the *Gazette* Writer would not have been silent on so remarkable an Event.

The Facts contain'd in the History I am now engaged to give your Lordship, are of such a Nature, that I am in vast Perplexity of Thought how I shall word them justly and consistent with the Politeness I ought to observe in corresponding with one of your Birth and Character. The Theme would justify a Pen dipt in the Obscenity of *Meursius*, *Rochester*, *Dorset*, or the Author of *Don B——o*; and your Lordship knows my Undertaking won't admit of my passing it in Silence: I shall however study to touch it with as clean a Pen as I can, without veiling what is my Business to expose; and tho' I know your Lordship has too fine an Education and Taste, to approve of Bawdy Actions or Language, I am likewise persuaded you have more good Sense than to be offended at the latter, when it is inseparable from a Nar-

rative, in which one has, for laudable Reasons, engaged himself to employ his Tongue or Pen. I shall observe in this Part of the History the same Method as I did in the former, and for Reasons there given, make the *Scotch* the Looking-glass wherein your Lordship may see the true Physiognomy of the whole Order; and to prove the Justness of its Reflection, shall bring several Originals from abroad to compare with it.

I need not tell you, My Lord, that the Presbyterian Clergy arrogate to themselves that Character which that wise Preacher and Founder of Christianity *Jesus* gave to his Apostles, *viz.* the Light of the World, which it is universally agreed implies their being by their Precept and Example, both in public and private Life, the Instructors and Patterns of true Virtue and Religion: But how far they are entitled to this Character by their publick Conduct, I have already shewn you, and how reasonably they can claim it by their private Deportment, shall be examin'd in this and after Letters.

The private Character of a Minister of Christ, according to the Apostle *Paul*, whose Judgment and Authority I fancy the Presbyterians won't dispute, consists in Holiness, Justice, Coolness of Temper, Patience, Sobriety, Temperance, Hospitality, in not being opiniate, revengeful and covetous. *Titus* i. 7, 8. *A Bishop*, says that learned Apostle, *must be blameless, not self-will'd, not soon angry, not given to Wine, no Striker, not*
given

given to filthy *Lucre*, a *Lover of Hospitality*, a *Lover of good Men*, *sober*, *just*, *holy*, *temperate*; and to that he adds, 1. *Tim.* iii. 3. *patient*, *no brawler*, *not covetous*.

This I say is the Rule which *Paul*, the only learned Apostle, prescribes for the private Conduct of a Minister of the Gospel; and how far the Presbyterian Clergy observe it, I shall immediately examine, after I have made this Remark, that what that judicious and philosophical Preacher says of their being the Husband of one Wife, I have pass'd by for this Reason, that the Presbyterians, as the World knows, explode it, as not at all orthodox, or necessary to be observ'd, and that I want to argue from their own professed Principles, and not to give Reason to say I have censur'd them for what they profess as no Article of their Faith, and consequently impertinent to my Purpose, which is to expose the Inconsistency of their Conduct with their establish'd Formula. The rest of the Ingredients with which the learned Apostle makes up the private Character of a worthy Minister of Christianity they acknowledge right, and indispensable, and if I can make appear that their Practice is inconsistent or void of them, I have gain'd my Point.

The Apostle's Epithet of *blameless* includes all the other Qualities or Virtues he makes necessary to be practis'd by a Clergyman, and my proving or shewing it inapplicable to the Men I have now under Consideration, would be sufficient

ficient for my Purpose; but I could not do this without touching on all the Branches into which the Apostle divides it, and therefore I rather chuse to pass the general Epithet, and make use of the Particulars of which it is made up; and if I can make appear that the Parts are wanting, it will never be disputed, that the whole can't exist. — *Not self-will'd*; I have shewn your Lordship that in their public Life they are stiff and dogmatical to the highest Degree, and that they are the same in private Life, I could even refer to their own Adherents and most intimate Acquaintances; to endeavour to beat them out of their Notions and Opinions would be a vain Attempt, a meer beating of the Air; they have such an exalted Notion of their own Sense and Judgment, that they imagine themselves incapable of erring, or at least that it is unworthy and disgraceful to own it: So that tho' Demonstration should be against them, they will continue in their Assertions, and rather than own their Conviction, sacrifice their Interest, or drop the most valuable Friendship. What *Pope* says of particular Persons,

But some persisting Fools there are we know,
Who if once Wrong, will needs be always so,

is aplicable to the Generality of them: For they are Proof against the Advice of a Father, Brother, nearest Relation, or dearest Friend, and if they don't suspect their Sincerity and good Intention,

tention, they will their Knowledge, and say they are mistaken. A Man of *Solomon's* Wisdom and *Cicero's* Elocution, though he might demonstrate them in the wrong, yet would not make them acknowledge it. An Assembly, Synod, or Presbytery, may all join in sentencing them mistaken; but they will still persevere in affirming themselves to be in the right: He must be an entire Stranger to their Conduct who has not seen or heard Instances of this Nature; for my Part, I have been a Witness to many such at home and abroad.

In *Scotland* a few Years ago, a Preacher, who was an Assistant to a crazy Parson, got so far into the good Graces of his Landlady the Parson's Wife, and Daughter, as to engage them to persuade the poor delirious Man to consent to, and apply for his being settled as his Colleague and Successor; the Importunity of the Wife and Daughter gain'd the Consent of the disorder'd Man, and the Assistant immediately applied to his Brethren (having obtain'd the Approbation of some of the Heritors, who were Men that did not interest themselves further in Kirk Affairs of that Nature, than to oblige a Friend who applied to them) to proceed in Form to his Settlement. The most of his Friends dissuaded him from the Attempt, and shew'd him the Opposition he would meet with was insurmountable; but their Advice was to no Purpose, he represented the Affair to the Presbytery, the Majority whereof disapprov'd of it:

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In short, he carried it to the Assembly, where he was likewise cast. This one should think was sufficient to convince him he was in the Wrong, and that the Advice of his Friends was Good and Right : But it had by no Means this Effect ; for he still persisted in his Opinion, and made no Secret to say he was injur'd, and that he was in the right, and all his Opposites mistaken and wrong. I have seen parallel Instances to this in several Countries abroad, and particularly I remember one that happened at *Antwerp*, 1748. The *Dutch* have the Privilege of having a Presbyterian Minister allow'd to preach and reside in that Town. I got acquainted with him, and went once to hear him, and see his Congregation, which I think consisted of about nine or ten Persons; he came to my Lodgings one Afternoon, and among other Things told me he was to write to the *Dutch* Resident at *Brussels*, to demand Satisfaction of a Priest who had intruded on his Charge so far as to visit one of his Congregation who was dying, and had made a Convert of him. I told him, as I did not understand the Extent of his Privileges, I could not advise him ; but thought he should consult some Lawyer, or his Brethren in *Holland*, who had plac'd him there, to know if the Priest had encroached on his Privilege or not, before he should address the Resident, or Embassador as he call'd him. " No, says he, I am sure of it." Accordingly he wrote, and had
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for Return, that he, the Resident, would not demand Redress for what he was not sure to be a Grievance, or inconsistent with his Privileges. He wrote next to the States and the Clergy, who jointly return'd him their Orders not to meddle in Things of that Nature, as being what could not be effectuated or obtain'd on his Establishment ; but he was not satisfy'd with this, and thinking himself still in the Right, applied to the Bishop of *Antwerp*, who answer'd his Complaint as it deserv'd : But this did not hinder him from affirming he was in the right, and the Opinion of Lawyers, Statesmen, and his own Brethren wrong. In short, my Lord, the Instances that might be aduc'd of their Obstinacy in the most trifling Things are innumerable ; and if ever you have an Opportunity of conversing their Neighbours, or Persons who have had Business with them, or intimately acquainted with their Conduct, I dare affirm they will agree with me in calling them self-will'd : And indeed it is not to be expected they should be otherwise, as Opiniatry is instill'd into them with the Rules of their Rudiments and Grammar : For by far the greater Number of them are of a poor and low Extraction, who have been obliged to charitable Funds for their Education, and never been in any other Company than Schoolmasters, who are generally enthusiastic dogmatic Pedants, or the Parson of the Parish they have been educated in, whose Interest is all

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they possibly have to depend on, for procuring them a Livelihood ; so that it becomes their Business to please him in every Thing, and to call in Question the Veracity of his Instructions, or the Fitness of his Example to be imitated, would be blasting all their future Hopes of a Settlement ; and when they come to be Clergymen, it is not to be suppos'd they will divest themselves of these Principles they have acted from in the past Part of their Lives, and which they see predominant in their Society. Besides, it is almost morally impossible they should not be self-will'd ; for it is an Observation that holds true in general, that Men who have had no other Education, than what is commonly taught at Grammar-schools and Colleges, and never been in other Company than that of their Masters, when they come out into the World of Action, they imagine themselves, if not superior, at least equal to the rest of Mankind in Wit and Judgment, and that their Persons merit Respect, and their Opinions Applause.

They are tenacious to the highest Degree, and all in a Fire with the Spirit of Contradiction. This, I say, is generally to be observ'd, and of all Men, the Presbyterian Clergy are the most unlikely to merit Exception ; for they have the smallest Opportunity of shaking off those Prejudices of Education, of any Men I know, and the greatest Temptation to adhere to them : They seldom or ever enjoy the Company and Conversation of Gentlemen of liberal
and

and polite Education, and see nothing of the true Greatness of Soul, and the Fruits of real Learning. Their whole Time is spent among People of low Birth and narrow Education, who think and respect them as Men of great Learning and profound Knowledge; and not only follow their Precepts, but copy their Example. Those are very powerful Motives to Pride and Opiniatry, and very fit to work on the human Mind, which jumps at every thing that has an Appearance of aggrandising it. How natural is it for the Son of a poor Weaver, Taylor, or other Tradesman, of no Credit or Reputation in the World; who coming from the College a Master of Arts, finds his poor Relations and Acquaintances, who formerly paid him no more Respect than they did the Son of any other Neighbour, who was possibly a Shepherd, calling him Master by his Name, and saluting him as they would a Gentleman, giving the utmost Attention to every Thing he says or does, and praising him as a Man of great Learning: I say, how natural is it for such an one to be puff'd up with Vanity, at seeing himself the chief Man of his Family, or possibly Name, and to imagine himself on a Level with Gentlemen, as he has obtain'd a Mr. before his Name, both in Rank and Knowledge? And when he gets to be a Clergyman, his Opinion of himself is more likely to augment than diminish. Thus is it that I think the Birth and Education of the Presbyterian Clergy mightily

tilly unqualifies them for acting up to that Part of the Character the Apostle makes necessary for a Minister of the Gospel; and I am sure their Conduct is directly opposite, as I have already hinted. They are an obstinate Set of Men, prepossess'd with their own Knowledge so far as to be above the Advice of other Men, and as the *French* well observe, *Il n'y a rien si incommode dans le Commerce de la Vie qu'un homme entête de son Merite et Sageſſe.*

The next Ingredient which the Apostle mentions, as necessary in the Composition of the Character, in private Life, of a Gospel Minister, is, *not soon angry*; a Quality which mightily adorns the Character, and facilitates the Practice of the other Duties incumbent on him: But I am sorry I must say this Ornament rarely appears in the Conduct of the Men under Consideration, and the Reason is pretty obvious; they conceive such an high Opinion of the Dignity of their Office, and the Respect they merit on that Account, from every other Individual of the human Species, that when in Company and Conversation they meet not with that Degree of Respect they imagine themselves entitled to, though with as much as they merit, they think themselves affronted, and give way to the Passion of Anger without the least Check.

They give no Allowance to Ignorance, Want of Education, or Principle and Sentiment; which, in Cases of that Nature, ought to be attended to ;

to: For suppose an ignorant rustic Fellow should fail of giving that Honour to a Man that was really due to him from Men in an inferior Station in Life, and that he should even drop a few impertinent Sentences; would not a cool and sedate Man rather pity than be angry with such an one? Suppose another Man of Birth and Education should not have such a high Opinion of a Man's Merit as it really deserv'd, and therefore fail in the Degree of Respect the Character was entitled to; would any Man that was not soon angry be offended at such a Person, who had paid him all the Regard he thought due to him? Would he fly in a Passion at one for his Sentiments, without knowing the Reasons he had for them? If he did, he could never with Reason lay claim to that Character of the Apostle. But such Treatment to the Presbyterian Clergy would meet with no Excuse. Ignorance and Sentiment don't at all alleviate the Affront, and frequently Confession, Repentance and Amendment, are not able to destroy the Seeds of Revenge; and what a late great Poet said of himself on his Death-bed, the by far greater Part of them may acknowledge, when in that Situation.

Vex'd at some Trifle, I the War began,
And when once angry, ne'er forgave the Man.

Almost innumerable are the Instances I have seen of this at home and abroad; I have seen them

them put on a Gloom at a poor Country Fellow, for speaking to them with his Hat or Bonnet on his Head, or passing them without giving them a Salutation; and after twenty Bows, and humble Expressions of the Neglect, refuse him a Pardon, or ever afterwards look on him with an agreeable Countenance. I have seen their Veins heav'd up, and their Blood colouring their Skin, on a Nobleman or Gentleman giving the Preference in a Place at his Table, or in his Conversation, to any other of his Guests, though superior in Birth, Character, and Education to them; and I have heard them spit out Invectives, and declare an implacable Resentment on that Account. "We, they would say, are the Embassadors of Christ; we represent him on Earth, and consequently we challenge superior Respect to any other Men." They don't consider that it is not the Office a Man is in, that claims the Honour, but his Behaviour in it. A King forfeits the Honour and Homage due to that Character, when he acts inconsistent with it; nor do they consider whether the Man they think has fail'd in the Respect due to that Character, believes them entitled to it. Should a Man assume the Title of an Embassador or Envoy, and the Court at which he pretends to act in that Station, finds his Credentials defective and invalid, they can't be blam'd for denying him the Honours due to that Character: But these Considerations never occur to them, they are persuaded of their Merit

Merit and Right to the Title they take, and whoever is not, they think deserves their Anger and Resentment.

I remember to be at the House of a certain Nobleman in *Scotland*, who was of the Non-jurors Principles, and as we were sitting down to Dinner, a Presbyterian Clergymen came in; the Nobleman rose half up from his Chair, ask'd him how he did, and order'd a Servant to bring a Chair and Cover for the Parson; and as far as I could observe, behav'd to him during, and after Dinner, with sufficient Politeness, tho' I know he was not fond of such Guests. But it seem'd *Mass John* did not think he address'd a due Share of the Conversation to him, or gave him a proper Place at his Table, at which he appear'd vastly angry; and though he had not the Impudence in Words in the Company to signify his Discontent, it was easy to discover it in his Gesture, as the Nobleman and several at Table took Notice of, and made merry with after he was gone. I say, though he only betray'd his Rage at that Time by the Motions of his Face and Body, he afterwards declar'd it to the World in the most public Manner he was capable: For his Congregation were told of it from the Pulpit, his Brethren at the Presbytrie, and it was the Subject he entertain'd his Visitors with. In short, every thing he could say, or do, to blacken the Character of that worthy Nobleman, was his Study and Employment; but the Grandeur of the Theme he touch'd,

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was too well establish'd to suffer the smallest Diminution from the combin'd Power of all of his Coat; and where he thought to cast an Obloquy, he gave a manifest Encomium.

A parallel Instance, I remember to witness at *Koningberg*, the Metropolis of *Prussia*, Count *S—ts*, once Col. of a Regiment of Horse in the King of *Prussia's* Service, a Man, if of any Religion, *Lutheran*, did me the Honour one Day to invite me to dine with him at his Country Seat, a few Miles from Town, his Miss was a *Presbyterian*, and a Creature of the *French Calvinist* Parson of that City; it appear'd she had, without the Count's Knowledge, invited the Clergyman to Dinner; for as we were just set down at Table, he came in, and she inadvertently said, she was surpriz'd he had staid so long. The Count shew'd him abundance of Civility, tho' I could see it was forc'd; but because he address'd the most of his Conversation to another Gentleman and me, he storm'd, and I overheard him say to Madam: *Je vois que je ne suis pas bien Venu, au Mons. le Comte, je m'en irai mais faites vous le sçavoir, je vous en prie que je suis bien sensible qu'il a meprisé ma Compagnie ajurd'hui et que j'espere d'avoir une Occasion de le faire se repentire*, on which he went away, and I assure your Lordship, he was as good as his Word; for the Count, a few Days after had an Affair with a Captain of Horse, which the Parson profited of to the Disadvantage of the Count, who was obliged to
shun

shun the Art he made Use of to secure him, to leave the Country, and to pass his Time in *Dantzick*, till the Affair was determin'd. How impropportionable was this Resentment to the Cause! But, as the Poet says,

*At Vindieta bonum vita jucundius ipsa,
Nempe hoc Indocti, quorum praeordia Nullis
Interdum, aut levibus videas flagrantia Causis
Quantulucunque adeo est occasio, sufficit Ira.*

Juv. Sat. xiii.

But, my Lord, what is yet more extraordinary is, that it is not only with People of different Persuasion, or Inferiors of their own Faith, they are soon angry, but likewise with one another. The most minute and trifling Cause will set them by the Ears. I remember to be at a Presbytery in *Scotland*, where two of the Members betray'd their Passion in a most singular Manner; and tho' they were prevented from fighting, which I am persuaded would have ensued, if the rest of their Brethren had not interpos'd, yet they were not from a most unworthy Resentment. The Affair was thus: In reading over the Minutes of the former Presbytery, one of the Members ask'd the Moderator what Authority there was for such a Circumstance as was there recorded?

Another Member reply'd, that he thought, pointing to one of his Brethren, it was he was the Author; on which the Member started up in

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a great Passion, said " Sir, it is false." The other asserted, and immediately scurrilous Language and blackguard Names passed between them, and their Fists seemed ready to decide the Quarrel; but the Authority of the Chairman, with great Difficulty, prevented the Engagement, but could not make a Reconciliation. The Member in the Affirmative call'd for his Horse, and all the Intreaties of his Brethren to engage him to stay Dinner, prov'd vain; and tho' there was an Affair of Consequence then under Consideration, he mounted his Horse, and told openly he would never sit in a Presbytery with the Member of the Negative; and never did as long as I was in the Country, which was twelve Months after. Besides, both these Champions, in publick and private Companies, never let slip an Occasion of revileing each other. This happened in Presence of several Laymen, who were there on Business, and it was reported in the Country, that the Presbytery had had an intestine Engagement. So little are they Masters of their Passions, that they can't conceal them from those they know will put the worst Construction on them, and make a Handle of such Sallies to their Disadvantage.

The next Branch of the Apostle's Character of a worthy Clergyman is, *not given to Wine*; and I can affirm, by far the greater Number of the Presbyterian Clergy have no Title to it; for they are so much addicted to the Fruit of the Grape, that whenever they have it presented them

them plentifully, they seldom stop indulging themselves with it, till their Brains are so much intoxicated, and their whole Frame so disordered, that their Palates can no more relish the Delicacies of *Bacchus*, nor their Hands serve them to their Mouths: But no sooner has Sleep recover'd them of this Overthrow, than they return with more Vehemence than formerly to a second Charge of their Victor; and scorn to quit the Field without a fresh Proof of his superior Force. A Wound in the Stomach in a Contest with the God of Wine, they think an unworthy Excuse for a Retreat; Legs, Hands, Eyes, Tongues, and all the internal Senses must be render'd incapable of performing their respective Offices, before they can with Honour allow of a Conquest, or lay down their Arms.

I have frequently seen them in this Situation in their own Houses, but more so in the Houses of Noblemen and Gentlemen, and at publick Inns, Presbyterial Occasions, especially at Ordinations, and what is more shocking, at Funerals and Sacraments. In their own Houses, I have seen them so entoxicated with Liquor, as not to be capable to move from their Chair without Help, and consequently to pray in their Families; at least if they have been so mad as to attempt it, to speak either Blasphemy, or fall asleep in the Middle of a Sentence.

I have seen of them in Noblemen and Gentlemen's Houses, carried out of Company by the Servants to a Bed-room, which next Day

would, with the Smell of their Vomit, &c. stifled one to have entered into. I have helped them to Bed, or supported them to their own Houses, from publick Ale-houses, when they could not stand on their Feet, nor pronounce scarce one Sentence of Sense. And at Presbyteries, particularly when they have an Ordination in Hand, it is no less to all in the Neighbourhood where they are met, that there never fails to be several Instances of this Kind. I have witnessed them at Funerals so overcome with Drink, as not to be able to walk without one under each Arm; and that when they have been called to console an afflicted Widow, or mourning Father, they have not been able to pronounce a Sentence to an End. I seldom have seen the *Monday* after their Sacrament pass, without some of them being visibly drunk. In *Scotland*, I went one Day along with a young Clergyman to visit a neighbouring Parson; we drank so liberally of his strong Ale, that before Supper, our Landlord and we were scarce able to talk without stammering: However, after Supper, the good Father invited us to renew the Charge, and briskly led us on; but he assaulted with such Fury, that the Attack could not be of long Continuance, and so it happened; for the second Bottle knock'd him down, and lull'd him into so supine a Sleep, that my Comrade kiss'd his Wife on the Bed by him, without his being sensible; tho' I dare say she was, if feeling

ing is to be judg'd of by the Motions of the Body.

I remember another Scene of this Nature in *Holland*; I was going in Company with another Gentleman from *Steenberg* to *Breda*, and Night coming on, when we were about four Leagues of the Way, we resolv'd to put up at the first Inn; accordingly we did, and found there a Presbyterian Parson and his Wife; we supp'd together, and the Parson propos'd drinking *Rhenish* Wine after Supper, accordingly a Bottle was call'd for, and we continu'd pushing about the Glass, till the Reverend Preacher, on attempting to go to the Door, fell on the Floor, and was with much Difficulty privately carried by his Wife and I to Bed, when he immediately fell asleep, and my travelling Companion got so far into Madam's good Graces, as to be permitted to officiate for her Husband that Night; who, during the whole Intrigue, carried on at his Ear, never made the least Stir. Many Instances might be aduc'd to prove what I have asserted, but I shall trouble your Lordship with only a few more.

I happened to be in a young Noblem'n's House in *Scotland*, when two Presbyterian Clergymen came there; they were desir'd to stay Supper, as the Nobleman had a Kirk Process and was courting their Interest; and after Supper we drank pretty heartily, all the Company, exclusive of the Parsons, being oblig'd to it, by the Intreaty and Example of the Land-

Landlord : But really the Preachers plainly discover'd they did not plead Exemption, for they never miss'd to help themselves to a Bumper each Round, till at last they were so drunk, that two Servants in the Family carried first one, and then the other to Bed ; and before they left the Parlour, they gave very great Occasion for a Mat.

I knew one who passeth for a true Minister of Christ, at the Funeral of a Gentleman in his Parish, leave the Company he was in, go to the Butler, and ask for a Bottle of Brandy ; which having got, he went to a private Corner, and took with him a Woman who was a reputed Drinker of Spirits, and they two in half an Hour drank out the Bottle of Brandy. The Parson return'd to his first Company, and took his Share of what was there ; but the Mixture of Liquors wrought so on his Brain, that I had Difficulty to get him out of Company without a Fall ; and though I got the Assistance of a Gentleman's Servant, found it impossible to get him home. He fell down, and made a Discharge of his Potion ; and after sleeping in the open Fields upwards of an Hour, was with much Difficulty able to walk home.

As for their getting drunk at Ordinations, it is *Omnibus Notum*, and the Inhabitants of Towns and Villages where their Presbytery Synods and Assemblies meet, will, I am sure, attest, that they have seen a Number of Instances of their being given to Wine. In *Scotland*, it is not now
thought

thought remarkable or odd to see a Presbyterian Minister drunk ; and whoever examines their Conduct in other Countries, will, I am convinc'd, think it Matter of no Surprize to see them falling Victims to *Bacchus* as often as they have an Opportunity, and no Time appears to them more *apropos* than *Sunday Evening*. I remember in *Poland*, I was invited on a *Sunday* after Sermon, to pass the Afternoon with a Presbyterian Clergyman, and I own we did it in a very odd Manner, we smoak'd Tobacco, and drank *Dantzick Waters*, *un espece de liqueur diablement fort*, as the *French* say, till we were scarce able to look each other in the Face. The Parson attempting to see me to the Door, fell on the Floor, which was of Stone, and cut his Face in a most frightful Manner ; and when a Surgeon was call'd, he found him evacuating not only at the Wound, but at the Mouth, Nose, &c. which gave mighty Scandal in that Place. A parallel Instance to this I seed in my Father's House: A Parson of a Parish in the Neighbourhood was preaching on a *Sunday* in our Parish-Church, and his Subject was, exclaiming against Drunkenness, especially on *Sunday* ; my Father invited him to sup with him that Night, and order'd me to wait till he should come along with me, which I did. After Supper a Bowl of Punch was put on the Table, and without any Ceremony the pretended sober Parson continued drinking fairly, till a Gentleman in Company, and my Father, gave out,

out, and went to Bed; after which, I propos'd he and I should have one Pint Hand to Fist, which he readily agreed to; but before it was done he fell a Sacrifice, and going up one Pair of Stairs to his Bed-room, leaning on my Shoulder, he fell with his Face against a Step of the Stair, and cut his Forehead most desperately; I endeavoured to stop the bleeding, but could not; his other Evacuations were so plentiful, that the Sheets and Room were obliged to be wash'd the next Day. I remember in *Holland*, I was with one of them on the Evening of his Sacrament *Sunday*, and that we drank White-wine to that Extent, that the Parson's House-keeper was obliged to beg my Assistance to help the holy Man to his Bed, which in a Moment he bedew'd with a Composition of the Wine we had been drinking.

I could fill up a pretty large Volume with Instances of their Drunkness, but shall trouble your Lordship with no more on this Occasion; as what I have taken Notice of will, I am persuaded, abundantly satisfy you. I bid your Lordship adieu — at this Time.

L E T.



L E T T E R VII.

My LORD,

AMONG the other Characteristicks with which the Apostle marks this private Life of a Minister of the Gospel, that of no Striker is one, and the first that falls under Consideration in this Letter: And I must acknowledge it is what the Generality of the Presbyterian Clergy may lay claim to. They have indeed no Manner of Temptation to act the Part of Bruisers; for the Laws have sufficiently provided for the Security of their Skins.

In *Scotland*, the Striking of a Presbyterian Minister, is liable to no less Punishment than 500 *l.* or the Right-Hand of the Striker, and as most Gentlemen look on their Tongues as incapable of hurting any but those they command, so they won't risque the Fine to chastise their Insolence: And they commonly have not Resolution for so hazardous an Action, unless when they are in a Mob, and then they have been seen to venture a Blow at them.

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In *Germany*, the *Calvinists* have their Persons equally well secur'd, in *Holland* the same, and how they stand guarded in *England*, I shall not take upon me to say ; but from the Tolleration they have, am apt to imagine the Law protects them on the Footing of Clergymen, at least as Characters in Cases of Battery are very much regarded by the Judges, I don't doubt but their Coat prevents them oftentimes from being insulted, and makes the Striking of them more dangerous in its Consequences than that of a great many Laymen.

But the chief Reason I dare say, and have heard many of them own it, that hinders them from bruising and beating Persons that affront them, is their Pride, shall we, say they, the Envoys of the King of Heaven be judg'd and punish'd by a Civil Magistrate ? No, this would be below the Dignity of our Office. The Laws of the Land are Defective, in as far as they don't allow us to be the proper Judges, when, and how an insolent Fellow is to be chastised, and in pretending to take our Conduct in Things of that Nature under Cognizance. But I have known several of them get over these Considerations. I remember some Years ago, a Minister in a neighbouring Parish to that where I liv'd, went to a publick Ale-house in his own Parish on a *Saturday* Afternoon, where he meet with one of his Parishoners and continued drinking with him till about eight in the Morning of the *Sunday*, when some Words happen-
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ed to drop from the Parishoner's Mouth tha
did not please the Pastor ; whereupon he threw
off his Coat and desired him to fight him ; the
Preacher gave the first Blow, and the two con-
tinued bruising each other till the Servants of
the House got out of Bed and separated them.

In the North of *Scotland*, about three Years
ago, a Presbyterian Minister came to visit a
Gentleman, and entering into a Dispute after
Supper with a Gentleman in Company, the
Landlord finding him impertinent to his Guest,
order'd him to be civil, on which the Parson
gave him a Blow on the Face, which the
Gentleman repaid with Interest. This same
Clergyman sometime before coming to a Pub-
lick-house where a Gentleman was on Business,
intruded into his Company, and being warm
with Drink, took some Word the Gentleman
said as an Affront, and made a Stroke at him
with his Whip, but the Company interpos'd
and prevented an Engagement.

An Instance of this Nature I witness'd at
Cologne on the *Rhine*, in the Year 1747. A
Presbyterian Minister from *Transylvania* came
into the Inn I put up at ; when I was at Sup-
per, there were at Table a Captain of a march-
ing Regiment in the Queen of *Hungary's* Ser-
vice, two Ladies, a Merchant from *Paris*,
and one from *Frankfort* on the *Maine*. The
Parson sent in the Landlady to ask if we would
admit him, which we agreed to ; after Supper
we began to drink pretty liberally, and some

how the Doctor enter'd in a Conversation in *Latin* with the Parishioner ; at last they turn'd on Religion, and the Dispute became so warm that the Parson flew in a Passion, and lifted a Bottle to throw at his Adversary, which I forc'd out of his Hand before he could execute his Design ; he was so incens'd at me for preventing him, that he lifted his Fist to give me a Blow ; whereupon I threw him down, and at the Desire of the whole Company turn'd him out of the Room, and he went down Stairs without attempting to return to the Field.

*Ni fuga subsidio subeat : fugit ocyor Euro,
Ut capulum ignotum, dextramq; aspexit inermem.*
VIR. *Æn. Lib. xii.*

Not given to filthy Lucre is the next Ingredient Necessary, according to the Apostle in the private Character of a Minister of Christianity, but it is rare to be found in that of the Men I am describing. They have generally a most insatiable Desire after worldly Enjoyments, and seldom study the Baseness of the Means, if they only obtain the End. Their Minds are continually on the Rack how they shall enlarge their Fortune, and every Scheme to this Purpose that is presented them they jump at, without consulting the Lawfulness of the Steps which must be taken in the Execution of it. They will gratify their Ambition at the Expence of ruining Families and whole Societies.

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A pugnant Instance the *Scotch* Presbyterian Clergy give us, in that of their Scheme for a general Augmentation of Stipend: Their He-ritors must be reduc'd in their Rents, in order to augment theirs; when possibly the Parson has more free yearly Income than any one He-ritor he has, and a considerably less Family to maintain; but all this does not signify, Gentlemen must retrench their living, in order to enable them to the Extravagancies of the High Life. They are the People that ought to make a Figure in the World, and are entitled to grandeur in Living, Dress, Equipage, &c. As for Gentlemen of antient and noble Families, let them put up with the mean, poor, and low Station of Life; they are not worthy of what has descended to them by their Ancestors; No, we, say the Presbyterian Clergy, must have the best Share of it, as we will make a better Use of it, this they will say is no *filthy Lucre*, but what is just and right; we merit it better than the Gentlemen that have now the Possession of it: But really I'm persuaded, it will be hard to find out their superior Deserts, unless it is that they would possibly be more extravagant, and spend their Money in a more licentious and ungenerous Manner than the most of Gentlemen do.

But, say they, we merit of the Government and Publick, in as far as we were so useful during the late Rebellion, that had it not been our Politicks, the Affair would not have been so easily

easily concluded; and by weakening the Hands of Gentlemen Heritors, and strengthening ours, we shall be able, in Case of any Disturbance of that Kind, in Time to come, to be more serviceable to the Government and Publick.

These are Reasons they found their avaritious Project on, and they are so weak, that I can't think the Parliament will condescend them a Hearing; nor indeed will I believe it, till I see the Issue of the Attempt that is to be made, for having the Parliament's Authority and Approbation of their Scheme.

I say, the Grounds of their Scheme are so weak, that I can't imagine the King and Parliament, who are, it is to be supposed, Men of Sense and Penetration, will give the smallest Countenance to it; for, in the first Place, I can aver, and can appeal to all the Gentlemen in *Scotland*, both *Georgite* and *Jacobite*, for the Truth of what I assert, that from the Time the young Chevalier landed in *Scotland*, to his retreat from *England* to *Glasgow*, the Presbyterian Clergy in *Scotland* never openly express'd their Zeal, which they now so much boast of, for the present Government; on the contrary, their Conversation was, that they did not mind who was King, provided their Laws and Liberties were not encroach'd on; and that they were persuaded in their Minds, that was it true that the young Chevalier would not introduce Popery, he ought to be K—g; and that they wish'd him very well.

I have heard this from the Mouths of hundreds of them ; besides, they courted Favour of that Party as long as their Affairs were in a favourable Situation ; and the Government may depend on it, they never exerted themselves in their Service, till they saw their Opposites depriv'd of all Hopes of Success ; and all they then did, was preaching and exclaiming against Rebellion, which was now too late, or informing against any disaffected Person, at whom they had some private Pique ; for it is notorious, that all such as would be at the Pains to court their Favour, or were in good Terms with them formerly, though warm Partizans for the Chevalier, were in no Danger of being inform'd on.

This, I say, was all the Service they did the Government ; and how far it merits their rewarding them, at the Expence of the Noblemen and Gentlemen in the Country, at the Risque of their Displeasure and Resentment, (which, it will be own'd, is capable of being more hurtful to the Government than the Presbyterian Clergy's Friendship can be advantageous) I refer to the Judgment of the thinking and impartial Part of the Kingdom ; and how far this Scheme is not a Proof of their being given to *filthy Lucre*, again on the Ruins of others, I leave your Lordship to judge. But allowing it should be disputed, I am at no loss to find other Parts of their Conduct, which will abundantly answer my Purpose ; and I have

have shewn, in their publick Life, how that a small Tribe will make them dispense with their Duty ; which is certainly an Instance of their being given in the strongest Sense to base Lucre.

But their private Life abounds with Proofs of it : I knew one of them keep back from a poor Woman ten Pounds Sterling, that her Son, who was in the Navy, had sent her to his Care ; and though the Post-master declar'd he had deliver'd the Minister the Letter, with the Money, yet he had the Impudence to deny having ever receiv'd it. At last he found the Proof would come out, and he endeavour'd to make it up with the Woman ; though she has told me, she never receiv'd any Money from the Pastor, but that he had promis'd to get her supported by the Session. Sad Aggravation of his Crime, and additional Instance of his avaricious Soul !

I knew another demand half a Crown for the Loan of a Guinea six Weeks, and the Man not coming to pay him on the very Day his Note expir'd, he went to his House, and told him he should pay him that Instant ; the Debtor beg'd eight Days suspence, but the Preacher told him that would cost him a Shilling ; which the poor Man gave him.

I knew one of them in *Switzerland*, who maintained his Family by Usury ; if one came to borrow twenty or thirty Florins, he must not only pay the common Interest, but the Double,

Double, by Way of Present. I need not enumerate Instances, the World knows them to be a greedy Set of Men, who would promote their own Interest at the Expence of the rest of Mankind, and stick at Nothing to enlarge their Fortunes.

— *Sed quæ reverentia legum,
Quis metus, aut pudor est unquam properantis
Avari
Unde habeas quærit nemo, sed oportet habere.*
Juv. Sat. xiv.

I come now, my Lord, to that Part of the private Character of a worthy Minister of the Gospel, which the Apostle *Paul* calls *loving Hospitality*. A Bishop, says he, *must be a lover of Hospitality*. This is a Title few of the Presbyterian Clergy can pretend to, as far as I could observe in my Travels. What they call *Hospitality* does not deserve the Name: It is shewing Civility in their Houses, and being profuse in their Liquor, to a few of their intimate Friends and Acquaintances; which pretended *Hospitality* proceeds very often from the immoderate Desire they have of drinking largely, which Company gives them, they think, an excuse for. As to Strangers, and wayfaring Men, they are quite regardless; such may be reduc'd to the greatest Straits for a Dinner, or Night's Lodging, without moving them to Pity, or to relieve their Situation; especially if the Per-

sons in Distress happen to be of different Sentiments in Religious or Civil Matters ; such will scarce obtain a drink of Water at their Doors, and by no Means be allow'd to shelter themselves under their Roofs, from the Inclemency of a stormy Winter's Night. The *Scotch* Clergy have lately given an ample Proof of this : The generality of them discover'd not only Souls void of Hospitality, but of Humanity and Christianity ; for after the young Chevalier's Army was routed, and Officers and Soldiers dispers'd in two's and three's, and consequently incapable of doing their publick Cause any harm, they took all the Methods they could invent, to kill them by Hunger, Cold, or the Hands of a Jack-catch. They not only were so inhospitable as to shut their own Hands and Doors against them, but openly intimate from their Pulpits, that it was a Crime in any of their Parishoners to give a Cup of cold Water to any of these unfortunate Men, or allow them to repose their fatigu'd Bodies in one of their Stables. *If thine Enemy Hunger, feed him ; if he Thirst, give him Drink*, was the Doctrine of the first and most benevolent and wise Preacher of Christianity : But their Advice was, if the Rebels hunger, give them no Meat, nor Drink if they thirst ; kill and butcher them when ye have an Opportunity, and by doing so, ye will serve the Lord and the King ; and they gave them an Example, on all Occasions

sions they had of shewing their cruel Disposition.

A Son, according to them, was to be allow'd to starve, or drop down dead for Cold at the Door of his Parent ; and a Man was to endeavour all he could to bring his Friend or Relation to the Gibbet. Tho' this unhappy People were conquer'd, and more to be lamented than pursued with Malice and Revenge, yet they had no Bowels of Compassion for them ; and what was more surprizing in their Conduct, these People, who, during their Prosperity, had treated them with the utmost Civility, and done them very singular Favours, seemed to be the main Butt of their brutal Rage. Many Gentlemen of Birth and Education they obliged to be in the open Air for several Nights and Days, and without any Nourishment ; and it was owing to them those Gentlemen had Reason to complain in *Ovid's* Words,

*Mille Domos adiere, locum requiemq; petentes :
Mille Domos clausèri Seræ. —*

OVID. MET. Lib. 8.

But maugre all their Effects to hinder these unlucky People from their daily Bread, and the necessary Refreshments of Nature, there was in almost every Corner some hospitable Soul, that could not be corrupted by their Doctrine, and was ready to receive, with open Arms, these distress'd Men, and contribute his utmost to

their Relief and Consort; addressing each of them in the Words of the *Trachin* Monarch on a like Occasion.

*Quod petes omne feres, Tuque hac pro parte,
vide. o*

Qualiacunque vides utinam meliora videres
OVID. MET. Lib. ii.

I could bring plenty of Instances from abroad of their Inhospitallity, but shall trouble your Lordship only with one, and that is, of a Presbyterian Clergyman in *Zealand*. A Gentleman of my Acquaintance was coming from *Middlebourg* to *Steenbergen*, and happened to fall from his Horse, and dislocate his Arm; he put up at the first House he came to, to put it to rights, which was a Presbyterian Parson's; the Father, tho' he saw him in Distress, would not admit him to his House, till he ask'd him what Countryman he was, and what Religion he profess'd; and as the Gentleman naturely thought no Country or Religion could prejudice any human Creature so far, as to make them deny one in his Situation the Liberty of sitting half an hour in their House, he frankly told him; on which the Monster, I can call him by no more proper Name, with an angry Countenance desired him to be gone, and told him, Men of his Principles deserv'd no sympathy from the Saints of God, and that he was sorry it was not his Neck had shar'd the Fate of his

his Arm. The Gentleman was *French*, and a *Roman Catholick*, and was obliged to take a Boat at *Tyrol* and come to *Bergen-op-zoom*, before he could have his Arm reinstated.

— *Jam venerat horæ*
Terminus extrem, Phariumque ablatum in
almum,
Perd. derat jam jura sui. LUCAN Lib. viii.

Defenceless in the Boat now thus he sat,
 Surrounded, and abandon'd to his Fate.

It is, my Lord, you know, commonly observ'd, and with a good deal of Reason, that wicked Men can't help of approving, and seemingly loving good Characters; but really the greater Part of the Presbyterian Clergy may be adduc'd as Exceptions from this Rule; for the most benevolent and hospitable Man living has no Chance of their Esteem or Applause, unless he has made them liberal Shares of his Benevolence and Hospitality. If he has stuff'd their Paunches with good Eating and Drink, they will possibly do justice to his Character; but if not, he will pass with them as a luxurious, profuse, debauched Creature: So that they are neither Hospitable and Good, nor Lovers of Hospitality and Good-men.

I come now to apply to them the next part of a Minister of the Gospel Character, described by the learned Apostle, *viz. Sober*; but I have
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anticipated all that is necessary to be said on this, in speaking of *not soon angry*, &c. and therefore shall pass to what follows immediately; namely, *Just*. This is a Character which every human Creature is under the strongest Obligations to maintain, and more especially the Presbyterian Clergy, who pretend to be so much under the Direction of the Spirit of God; but really I know not a Society of Men, Civil or Ecclesiastick, more unequitable in their Proceedings than they are; for in their Commerce with the rest of Mankind, they are always truckling, and catching at all Advantages, as almost every Man who has had Business with them, will, I am convinc'd, readily own; and it is a common Proverb, abroad and at home, that he that has bargain'd with, or been a Neighbour to a Presbyterian Minister, may safely sit beside, and trade with the Devil.

As to their Conduct in the Character of Judges, I refer to their own Records for Proofs of their Injustice. There are there to be seen Decisions in Cases of the same Nature and Circumstances, directly opposite. At one Presbyterian Synod or Assembly, they will give an Affirmative Sentence to a Cause, and the very Parallel one in the next, will meet with a Negative. Corruption and Interest carries every Thing with them, and consequently Justice has little to say to them. Let their Records be examin'd, and I shall allow my Judgment and Character of them to stand or fall by them.

To

To wealth, the Judge obedient, gives the
Cause,

And as thou payest him, turns and winds
the Laws.

Juris consultus parit, non paret habeto,

Atque esto quicquid Servius et Labeo.

Petron. *Arb.*

I come now to shew your Lordship how far they can claim the Character of *Holy*, which St. *Paul* makes necessary for a Bishop; and really, before I have discuss'd this Point, I am convinc'd you'll own, that of all the Parts of the Character I have touched on, this is one they have the least Reason to pretend to; if Bawdy Conversation, Whoring, Self-polution, and the Practice St. *Paul* mentions in his Epistle to the *Romans*, Chap. i. Verse 27. be allow'd inconsistent with it.

I have, my Lord, read *Murfius*, *Rocheſter*, *Dorſet*, and Don *B-o*, and a great many other obscene Writers, and have been in Company at home and abroad with Men and Women of profess'd desolute Life and Character; but I declare, upon my Honour, I never saw the Presbyterian Clergy outdone, or equall'd in Lewdness of Words and Practices. It is, indeed, hard for any to detect them, unless it is one who is their Brother Clergyman, or Candidate for being it, and their Favourite;
though

though sometimes, when they are warmed with Liquor, or touched with the Charms of a young Woman, or a married Woman, (for they make no Distinction) they can't help betraying their Soul, nor from expressing it in undecent Language; and on occasion of a Man or Woman appearing in their Sessions, charged with Adultery or Fornication, they seldom miss discovering their Knowledge in all the different Amusements of *Venus*. And their Minutes of the Examination of such Persons, are frequently worded in a Manner which would make one, that was not quite void of modesty, blush to read: But was such a Person to over-hear a few of them set at their Bottle, or two of them *Tête a Tête*, discoursing on Things of that Nature, Shame would then engage him to stop his Ears, as I declare I have done more than once, though at last I became so accustomed to it, that I maintain'd it with a Front of Brass, but not without an Abhorrence of Mind.

I will give your Lordship a few Instances of the Pravity in their Conduct and Conversation, in *Britain*, and other Parts of the World.

I know one of them in *Scotland*, in a promiscuous Company, on the Servant Maid's coming in, who was dressed in a white Fustian Jacket, started from his Chair, grasp'd her round the Neck, and after handling her Bubbies, Legs, &c. in a very undecent Manner, turned to the Company, and addressed them thus,

thus; ' Gentlemen, don't you think the Dress this Girl is in irresistibly attractive,' with a great many obscene Expressions, too gross to be mentioned, but by such a Person, and in such an Assembly. This Man corresponded in a criminal Way with a Man's Wife in the Neighbourhood, and tho' it was known by almost every Farmer in the Country, yet he is reputed one of God's chosen Vessels in the Church.

I remember one of them on a *Sunday*, immediately after he came from the Pulpit, when he had been discoursing on the Necessity of mortifying the Lusts of the Body, asked me, If I observ'd him change Colour during the Sermon? I told him I did. Well, says he, I'll tell you the Reason: A pretty Girl came into such a Desk, and as she was opposite to me, I could not help throwing my Eyes on her, which raised such a Desire in me, &c. the rest of his Words I can as little repeat, without Offence to good Manners and Modesty, as he could entertain such lascivious Thoughts without the greatest impiety. I shar'd his Bed that Night, and believe he had little Satisfaction or Rest, for the most Part of the Night, past in discoursing on all his different Methods of indulging his Passions with a Woman; and in indulging his libidinous Appetite in the abominable selfish Method too common amongst them. I was one Night in Bed with one of them, who began to boast of the Favours he had received from young Ladies and married Women, and of the

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many

many M—nh—ds he had taken. In short, added he, Nature is pretty much decayed ; but I am sure I've serv'd my Generation, and many poor silly Cuckold doats on my Child believing it to be his own : However, I cannot yet want a Bit once or twice a Week, and the old battered Whore you see act the Part of my House-keeper does my Job, and nothing is risk'd with her.

I was in Company with one of them in *England*, who, when he was a little in Liquor, was so free as to tell me, he had been three Times wounded in *Venus's Wars*, and says, D—m me, if for the Future, I don't use Mens Wives ; for egad a C—p or a Sh—r is not easy got over.

In coming down the *Rhine* from *Mentz* to *Cologne*, a Presbyterian Minister from *Transylvania* was in the same Boat with me, he was going to *Dort* ; there were several other Passengers, particularly a very pretty young Lady from *Frankfort* on the *Mayn*, who was going to drink the Waters at *Aix la Chapelle* ; I got so well acquainted with her that I could use a good deal of Freedom with her without offending her. The Parson seemed to be taken with the Jeftrou's Charms, and the Passion grew upon him to that Degree that he could not refrain from — himself in the Boat ; and though he endeavour'd to conceal it, by drawing his great Coat over his Knees, yet it was observed by the Watermen, and most of the Passengers.

Digna

*Digna quidem facies. Sed & hunc innata libido
Exstimulat.* — — — — — Ov. Met. 6.

That same Night he gave me a fresh Instance of his Lust : About Sun going down we put in at a small Village within a few Leagues of *Loblentz*, and we could have no Beds, only, in the *German* Way, a little Straw laid on the Floor, and of this Kind of Beds there were upwards of twelve in the Room I slept in. A Serjeant in the *Dutch* Service, who was bringing down Recruits from *Franconia*, had a Couch in the opposite Side of the Chamber to that where mine was ; he had a Whore along with him, and a little after he and she had stripp'd and went to Bed, the Sejeant began to give Madam a Proof of his Skill in the Exercise of *Venus's* Halbert ; but the young Lady I have already mentioned and I were on the Couch opposite, and the Doctor had one Half of his Body likewise on it, he was so touched with the Dexterity of the Serjeant's Motions that he could not refrain from imitating them ; and when he was very near an End of his Exercise, he fac'd about on me, and, in a rapturous Manner, threw his Arms about me, and made a Movement that fully convinced me of his Intentions, and made me toss him on the Floor ; and had not the young Lady prevented me by her Entreaties I should have, I believe, made him pass the Rods for the Night's Exercise.

An Affair much of this Nature happened to me in *Scotland*. I was going to a Synod, in the Month of *October* 1743, and the second Day I was on my Journey was so stormy that I was obliged to put up to refresh myself, Servant and Horse, &c. eight Miles from the Place I had slept at the Night preceding. This was a small Burgh, and a Place I had no Acquaintance in; however I soon made one. When I was drinking of a small Bowl of Punch, the Landlord came in, and asked me, if I knew the Minister of the Place? I told him, I did not: But, says he, he knows you and wants to see you, he is in the next Room, if you please I'll send him in. Accordingly he did; the Parson came in and began to reprimand me for passing his House, and to pretend some Relation betwixt his Mother and my Father; and, after I had made him a suitable Answer, I desired he would drink a Glass of Wine, or the Share of another Bowl of Punch; he agreed to the latter, and before it was half done, we were intimately acquainted, and no Arguments would prevail on him to allow me to proceed that Night in my Journey; I must sleep with him. After we had drank pretty largely, we went to his House, and, after Supper, had Plenty of Punch. About one o'Clock in the Morning, we went to Bed, and the Parson began to prove, that Whoring, &c. was no Sin before God, and, as to Self-Pollution, it passed for nothing. In short, I could easily learn from his

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Conversation, he was no Stranger to the Variety of Vices that prevail in the World ; and, at last, he having, I fancy, imagined that he had gained me to his Opinion, he gave me a sufficient Proof that I was not mistaken ; for having turned my Back to him with an Intention to sleep, he enfolded me in his Arms, and with an Attempt unworthy of a Man, spoke these Words of Pope :

Each loves itself, but not itself alone ;

Each Sex desires alike, till two are one.

I disengaged myself from his Embraces, and jumped out of Bed, and told him he deserved to be exposed ; and that, was it not in his own House, I should chastise his Conduct as it merited : He then began to acknowledge his Fault, and begged I would not discover what had passed to any of his Brethren.

An *English* Gentleman of Character told me, of one in the North in *England*, who made an Attempt on him when he was drunk ; and that such of them as are in the Plantations Abroad, are, frequently guilty of this inhuman Action, I have heard from Men of undoubted Authority : And *Ireland* cannot be excused.

Nil est, quod non effræno captus amore

Ausit : nec capiunt inclusas pectora flammæ.

Ov. Met. 6:

The

The next Thing that falls under Consideration, is their Temperance. A Bishop, says the great Apostle, must be temperate; but I have almost said all that is necessary on this Point, in speaking of their being given to Wine, and their Lust, &c. and shall only here add, that, with regard to eating, they are as extravagant as any Men; for their Income, if ten Times greater than it is, would not be sufficient to afford them all the Meats and Delicacies they would require to satisfy their greedy Gut, and content their nice Palates: And what *Juvenal* says of *Gourmands* in general, is most applicable to them, that they ransack the World for Choice of Meats; and what is most rare and dear, pleases them best.

*Interea gustus elementa per omnia quærunt;
Nunquam animo pretiis obstantibus. Interius si
Attendas, magis illa juvant quæ pluris emun-
tur.* Juv. Sat. II.

The common Product of the Country has no Taste in their Mouths.

*Posito pavone, velis quin
Hoc potius quam Gallina tergere palatum.*
HOR. Lib. II. Sat. 2.

They'll chuse a Pheasant still before a Hen.

O miseras hominum Menteis! O pectora cæca!

It

It is their Extravagance in Living and Dress, that makes their Stipends incapable of supporting them; and had the *Scotch* Presbyterian Clergy told the true Reason for their designed Application to Parliament, to have their Benefices augmented, it would have appeared, that it was to indulge their Ambition this Way, as a certain Nobleman (*M——t*) very fully insinuated in his Speech to them on this Scheme. To wear a home-made Cloth they think disgraceful, and a Worsted Stocking would ruffle their tender Skins; a Pair of Shoes or Boots made by a Country Tradesman look odious; the finest Clothes in the Nation can only suit their Persons; and the most renown'd Tradesmen please their Taste.

—Attir'd beyond their Purse or Rank they go,
For useless Ornament and flaunting Show
They take in Trust, in costly Robes they shine,
And poor, are yet ambitious to be fine.

*Hic ultra vires habitus nitor, hic aliquid plus,
Quam satis est interdum aliena sumitur arca.
Paupertate omnes vivimus ambitiosa.*

Juv. Sat. 3.

No Brawler is the next Thing the Apostle enjoins a Clergyman; but the Presbyterian Clergy overlook this with the rest of that worthy Apostle's Directions; for their Sermons
are

are not only most frequently stuffed with Scolding, but their Servants and whole Family are oftentimes treated with the most opprobrious Language; and I have heard them excel in this all I ever heard at *Billingsgate*, or among the Soldiers in Campaign, or the Women and Whores *à la suite* of the Army, when in the warmest Disputes. I could produce Variety of Instances to back my Assertion, but the Thing is too notorious to require Proof.

Nothing now remains to finish the History of their private Life, but only to touch on their Covetousness. A Bishop, says *St. Paul*, must not be covetous; and, as I have anticipated this, in describing their Practices, in the Article of *not given to worldly Lucre*, I shall only here add, that, when any Thing their Neighbours are in Possession of pleases their Fancy, no Art nor Pains will be wanting to enhance it. In *Scotland*, their coveting poor People's Farms, and wresting them out of their Hands by Force of Money, and Interest, is a Practice they are noted for. And I have seen some of them Abroad act the same Part in Cases of Vineyards, Houses, &c. and generally they pretend the greatest Friendship to the Persons in Possession, when they are tormenting the Proprietor Night and Day with Solicitations to put them in Possession.

I have now, my Lord, done with the Task with your Lordship imposed on me, and I hope
I have

I have finished it to your Lordship's Satisfaction. I can assure you, I have done the best to please you, and can aver, all I have advanced, in the publick and private Characters of the Presbyterian Clergy, to be founded on Truth, and by the far greater Part on my own Experience, or what I have seen, and heard from the Originals; so that against it no Man can reason, as Self-Experience admits of no Contradiction. I shall now take my Leave of the Presbyterian Clergy, with saying of their Lives what *Seneca* says of Life in general.

*O vita fallax! abditos sensus geris,
Animisq; pulchram turpibus faciem induis. M
Pudor impudentem celat, audacem quies,
Pietas nefandum, vera fallaces probant,
Simulantque molles dura. —*

SENEC. Hyppol.

O Life deceitful! ever in Disguise!
With a fair Face thou hid'st a wicked Heart:
Pretended Modesty is made the Mask
Of Impudence; the Daring and Ambitious
Seem satisfy'd, and covetous of Peace:
Guilt skulks beneath the Cloak of Piety:
The False and Treacherous ring the Praise of
Truth:
And Cowards counterfeit the Bold and Brave.

And I take my Congè of your Lordship at
this Time, with wishing, that the genuine Nar-
rative

rative I have now finished, may satisfy you how little the Presbyterian Clergy merit the Character of, and Respect due to Clergymen, or the Countenance of Men of Honour and Virtue. If you, my Lord, or any who shall have the Opportunity of reading the preceding Sheets, can advance any thing in Favour of the Presbyterian Clergy, superior to what I have done in Prejudice of them, I shall be extremely glad to hear it, and be ready to allow it all its just Influence on my Mind; but I have Reason to imagine I shall not see this done; however, I recommend this Performance to your Lordship, and every Person who reads it, in the Words of *Horace*.

— *Si quid novisti rectius istis
Candidus imperti, si non his utere mecum.*

I have the Honour to be, with very great Attachment, and profound Respect,

Yours, &c.

N. B. In describing the publick Office of a Minister of Christianity, your Lordship will no Doubt remark, that I have omitted two essential Parts of it, *viz.* the Administration of the Sacraments: I beg Leave therefore to acquaint your Lordship, that the Omission did not proceed from Ignorance; for, I am conscious, that the Performance of this was particularly enjoined

ed the Apostles by *Jesus*, and is incumbent on the Clergy : But as I knew you was satisfied that the Presbyterian Teachers Method of administering their two Sacraments of Baptism and the Lord's Supper, is, in a great many Instances, irrational and indecent, I thought it would be unnecessary and superfluous to trouble you with any Thing on that Head. Their making the Parent the sole Sponsor for his Child, and bringing him under a solemn Obligation to educate the Infant in, and oblige him or her to the Faith of all the Articles contained in their Confession of Faith ; which, as is most frequently the Case, the Sponsor cannot, nor ever has read ; and continuing this Obligation on him, till the Baptized communicate, which oftentimes is not till the Age of twenty-eight ; and I have known many at the Age of forty, who never had been at a Communion-Table. Their unbecoming Posture at the Lord's Table, the enthusiastical Discourses with which they entertain their Communicants, and the dark and mysterious Description they give of the Nature of that Ordinance, are Truths too well known in the World, especially to your Lordship, to need any *Eclaircissement* ; and therefore I'm hopeful my passing them in Silence will be excused.

Q 2

P-O-S-T-



P O S T S C R I P T.

AMONGST the many Advices with regard to Government, which King *James* the First and Sixth, whom his Enemies will allow to have been no Stranger to Books, Men, and the *British* Constitution, left in Legacy to his unfortunate Son and Successor *Charles* the First, this is said to be one, that he should beware of the Presbyterian Clergy, as of the Venom of a Serpent, which equally affected Church and State; and had that unhappy Prince timeously attended to this Advice, he would, in all Probability, have prevented his melancholy Fate, and secured the Throne of *Britain* to his Heirs: But his Honesty, Benevolence, and Good-nature made him imagine he had no Enemies; and though the Presbyterian Clergy, in the Beginning of his Reign, gave sufficient Grounds to suspect their disloyal and villainous Intentions, and to engage that royal Martyr to follow the Advice of his Father; yet he never seem'd to suspect their Designs, nor guard himself against them till it was too late. The sad Consequences of this his Conduct, and the Advice of his royal Father, merit

merit, my Lord, I think, the Attention of the present Government at this Juncture, when the *Scotch* Presbyterian Clergy are pushing on a Scheme visibly intended to render them formidable, and independent on the Civil Power. They allow that they want to be independent on the Noblemen and Gentlemen their Heritors; and, I humbly think, this implies as much as I have said; for what is the Legislature, but a select Number of those with the King, as their *Præses*: And every one that is acquainted with the *English* Constitution, will readily grant, that to aim at an Independency on the House of Peers and Commons, is attempting it on the Legislature; and however much they may in their present Project disguise their Sentiments, it is certain this is what they have been pushing for ever since they were establish'd in *Scotland*, and they have made no Secret of it on several Occasions. Have they not frequently declared themselves subject to no Power but that of Heaven? And has not this very Point made a Division amongst them of late Years? The Government, I presume, have not forgot the Affair of *Porteus*, when their Instructions, though given in the most positive Manner, were openly contemn'd by Numbers of Presbyterian Ministers in *Scotland*, and some of them that were afraid of risking their Benefices, and at the same Time possess'd with the Opinion of their Independency, did, tho' they read the Orders of the Court, pass by the principal

cipal Part, *viz.* the Authority that imposed it
 on them; yea, their Conduct at their Assem-
 bly plainly demonstrates how much they think
 themselves independent on the Civil Power:
 For when the King's Commissioner adjourns
 their Meeting, tho' they are afraid to protest
 against his Proceeding in a formal Manner,
 yet they do it so far, as to convince any think-
 ing Person, that it is only Want of Power that
 hinders them from a formal Protestation; they
 immediately, after the Adjournment, in the
 Name of the King, adjourn in the Name of
Christ, as their only King and Superior, which
 evidently shews, that they think the King has
 no Title to adjourn their Meeting; so that one
 would think Policy would require, that this
 factious, fanatick Body should rather be kept
 low, than rais'd to a more powerful Situation;
 for when they will venture, in their present Si-
 tuation, to disobey the Legislature, what must
 be expected when their Stipends are augmented
 to that Degree as to enable them, if good Oeco-
 nomists, in a few Years, to buy as much Land
 as support them, independent of their Stipends,
 the only Motive then to the Obedience of the
 Court will be removed. Why, will they not
 be ready to say, shall we submit to any earthly
 Court? All they can do to us is taking away
 our Benefices, and we can live without them.
 We will shew ourselves to be independent on
 all Kings, excepting the King of Heaven (this
 is their Cant.)

Now

Now several Circumstances may happen in the Nation, that may render it vastly dangerous to have such a Party. They have, it is well known, been more than once the Occasion of Civil Wars in this Nation, and making them more opulent than ever they were formerly, would, in such an Event, which is not at all impossible, render them more formidable Enemies: For it is a never-failing Maxim, Money is the Sinews of War. But they say, we have more than once testified our Zeal for the Government; and it was owing to our low Circumstances, that we were not more serviceable to them in the Years 1715 and 1745. And were our Stipends augmented, we would be in a Condition for the future to serve them more signally in Case of an Insurrection. This is an Argument that may take with the Vulgar, but I am sure will have no Weight with the *British* Parliament, who cannot miss observing it to be meer Cant, and, in the main, false; for what Service did they at any of these Periods? Did they spur up the Commonalty, which was, I affirm, in their Power, to rise up in Opposition to those that were arming against the Government. In the Year 1745, how easy was it for them to have opposed a few Gentlemen, that were sent North from *Edinburgh* by the young Chevalier, to raise Men for his Service? But did they ever attempt to disconcert them, though they had no armed Force with them, or the smallest Guard? On the contrary, they were
the

the most obsequious Men they met with, and continued so till they saw all Hopes of Success on that Side vanish'd. As to the Service this Augmentation, they are pushing for, will enable them to do, in Case of a like Affair, I cannot well see, the Government would put them in Possession of the greatest Part of the Lands in *Scotland*; they might possibly raise some Regiments for their Service, tho' I am afraid they would be more dangerous Proprietors than the *Jacobites*; but I humbly think, if they are willing, they are as capable of serving the Government on the present Footing of their Stipends, as they will be if they had what they demand, which would not raise a Company for each, support the Dignity of a Captain, a Title they would like prodigiously. Besides, they seem to be so mercenary in this Service they promise the State, that I don't think it is to be depended on; for when Interest, and not Principle, is the Foundation of Promises and Attachments, the Accomplishment becomes dubious, as a great many Circumstances may concur to alter the Obligations. A Man that wants to be rewarded for his Friendship, is ready to give it to the highest Bidder; and no wise Man will trust to Friendship of that Nature.

But admitting the Government should believe all they say, I still affirm, that their granting them the Augmentation they propose, would be of the most dangerous Consequences, as it would not only be the Means of displeasing the whole

whole landed Interest in *Scotland*, but likewise the Commonalty : For when the Heritors are burthen'd with an Augmentation of Stipend, they will lay the Weight of it some how on the Tenants, and they on their Sub-tenants, &c. so that the Vulgar and Poor will be Sufferers ; and the Lands in *Scotland* are just now at a *ne plus ultra* in Rent, as the Poverty of the Tax-men proves ; and he must be a great Stranger to their Disposition, who does not know, that they look on the Authors of their Oppression with unpardonable Resentment, and will not fail embracing all Opportunities to express and testify it. In Cases of Taxes, they will say, there is some laudable Reason given us, such as defending our Trade, &c. But here the Government oppresses us to support the Ambition of a Sect of Men who have already a Sufficiency for answering all the Purposes of a sober Life, and the Business of a Clergyman. Let the Commonalty in *Scotland* be consulted, and I'll answer for it, they will argue in this Manner.

Now how far the Friendship of the *Scotch* Clergy is a Balance for the Displeasure of the whole Noblemen, Gentlemen, and Commonalty, I leave to the Judgment of the Government. They are indeed reduced of late Years pretty low, but not to that Degree, as that their Friendship is quite despicable, and of no Consequence to the Government. They are still brave, tho' poor ; and therefore I think

the Legislature should observe the Counsel given by *Juvenal* with regard to such Men.

*Curandum imprimis ne magna injuria fiat
Fortibus & Miseris: Tollas licet omne quod
usquam est
Auri & Argenti: Scutum, gladiumque relin-
gues,
Et Jacula & Galeam: Spoliatis Arma su-
persunt.*

JUV. Sat. 8.

But above all be careful to with-hold
Your Talons from the Wretched and the Bold:
Tempt not the Brave and Needy to despair;
For tho' your Violence should leave them
bare
Of Gold and Silver, Swords and Darts re-
main,
And will revenge the Wrongs which they sus-
tain.

The Plunder'd still have Arms,—

STEPNY'S Translation.

Another Reason why the Parliament ought to oppose this Scheme, is, that it is founded on absolute Falshood. I have already shewn, that their Account of Disbursements to the Poor, is not near what they state it, and the State of their other publick Charges is equally false. The only Expence they have Occasion to be at, at Presbyteries, is their Dinner, which is paid by

by them by Turns; and at most, will not make the Round above once in a Year. The Expence of this in most Presbyteries, when it makes the Circuit once a Year, will not exceed seven Shillings; and in Presbyteries when it is only in a Year and half, proportionally. They never meet above once in a Month, unless when at the Ordination of a Minister, in which Case they have Dinners free. It is true, they have Corn for their Horses to pay every Presbytery; but then, at the Year's End, this amounts only at most to two Shillings; and a great many of them save this by leaving their Horses at some Farmer's House near by.

At Synods, which are only twice a Year, if they are not extravagant, their Expences cannot exceed fifteen Shillings; for such of them as are at a considerable Distance from the Place of *Sederunt*, always lodge in their Journey at the House of some Brother or Acquaintance; besides, it is seldom the Half of any Presbytery at a Distance, come to Synods at a Time, unless it is when Party-Work is in Hands; and then the principal Persons concerned, entertain each their Party; so that this Expence is uncertain. They will say, I know, that tho' they should not attend the Synod, yet there is their Clerks and Officers Fees, which they must pay: But I answer, that this is but a Trifle, not exceeding a Crown: Likewise they will alledge, that entertaining their Brethren in their Way to Synods is an Expence: To this I reply, that there

is not one Member in *Scotland* who does not receive more Presents from his Parishioners in a Year, than is sufficient to defray the Charge of their Hospitality.

As to Assembly Charges, the Amount is not great; no Presbytery in *Scotland* sends above four Delegates, and seldom above two go; and the Allowance they give them, which, I think at highest is five Pounds, will not amount to each Member above eight or nine Shillings; and as to the Delegates, allowing they should be three Pounds, which is the highest, out of Pocket; this only happens once in five or six Years. And I aver, that there are many Ministers in the Kirk of *Scotland*, who have had parochial Charges ten or twelve Years, that never were at an Assembly. As to such of them as are near *Edinburgh*, the Expence cannot be great, though they should attend every Assembly. As to the Charge of Meal and Malt in their Families, the most of them have Glebes sufficient for this Purpose; and, unless they have a Turn for Husbandry and Farm-Land from their Heritors, as they now have a Custom, they have no Occasion to keep Servants or Horses to manure and labour their Glebes, as their Parishioners do it for them; which every one knows that is acquainted with the Affairs of *Scotland*: So that one Man-Servant and a Maid, may suffice for all the Work they have to do; and their Fees are not great; they have a Man-Servant for four and twenty Shillings

Shillings a Year, and a Maid for thirteen Shillings and four Pence.

As to all the Education necessary for their Children, it cannot amount to much, as School Fees in *Scotland* are very trifling; and when their Sons are fit for Colleges, there are Burses in all the Academies to be obtained by a Specimen of their Learning; and if they are Dunces that Way, why not make Tradesmen of them. And when they come from the College, there are Schools and Presbytery Burses to support them at the *Divinity-Hall*, and till they get Kirks, or the Place of Assistant to some old Brother. And there is Service to be had for their Daughters in Gentlemen's Families, or Employment in keeping Sewing Schools; none of which is degrading them, but rather advancing them to a Rank above most of their Ancestors and Relations.

In short I aver, and refer to the Judgment of any Gentleman that is versed in the Situation of Affairs in *Scotland*, that there is not a Gentleman in *Scotland* of their annual Income, but pays more to Kirk, abstracting from what they pay the King, than the Presbyterian Clergy disburse in all their publick Expences, which I have mentioned. And I don't think it would be reasonable to oppress Gentlemen who have the Honour of a Family to support, and are in a Manner under a Necessity of giving their Children polite Education, in order to aggrandize a Sect of Men, who have already enough for
their

their Sphere of Life. If the Parliament should pass an Act in Favour of this Scheme, with what Reason might the *Scots* regret the Union, which put it in the Power of the *English* Nation to invalidate their Opposition to a Scheme so visibly detrimental to them? But the *English* are of too generous and noble Spirit to be guilty of any such Thing, and, I am perswaded, it will appear on this Occasion.

If it should be ask'd how I came to know the Expences of the *Scotch* Clergy? I answer, because I was once among them, and made it my Study to be acquainted with their Way of Life; and, as the Poet says,

*Navita de ventis, de tauris narrat arator,
Emamorat miles vulnera, pastor oves.*

PROPERT.

*Scit bene Venator; cervis ubi retia tendat:
Scit bene, qua frendens valle moretur apor:
Aucupibus noti frutices: qui sustinet humos
Novit quæ multo pisce natentur aquæ.*

Ov. Ar. Am. lib. i.

The Seaman best can reason of the Winds,
Of Oxen none so well as lab'ring Hinds:
Battles and Wounds the Soldiers best describe,
And what belongs to Sheep the Shepherd
Tribe.

The

(127)

The Fowler and the Huntsman know full
well

The Haunts of Birds and Beasts, and where
they dwell :

The artful Angler in the winding Brook,
Knows what the Fish, and how to bait his
Hook.

F I N I S.

37/109



(127)
The Fowler and the Huntsman know full
well
The Huntsman of Birds and Beasts, and where
they dwell;
The Fowler for his winding Brook,
Knows where the Fish and how to bait his
hook.

F I N I S

